DELEGATES AND VISITORS AT THE NINETEENTH ANNUAL CONVENTION OF THE CHURCH STUDENTS' MISSIONARY ASSOCIATION, HELD AT CAMBRIDGE, MASSACHUSETTS, DECEMBER 5TH TO 7TH, 1905. SEE PAGE 37

18062

THE SPIRIT OF MISSIONS

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

VOL. LXXI. January, 1906 No 1.

THE PROGRESS OF THE KINGDOM

St. Paul's College, Tokyo, and Its Need for Enlargement and Repair.

ST. PAUL'S COLLEGE, Tokyo, is one of the most important institutions of the Church's mission in Japan. It is steadily increasing in size and influence. Its students now number nearly 600 young men and are drawn, for the most part, from the substantial families of the empire. Many of them are certain to have a large share in the development of the future Japan. Several years ago the college outgrew its buildings. Ever since then it has been struggling with insufficient equipment. Its class-rooms are too few and too small. The dormitory accommodations are sadly inadequate. The basement dining-room, with its earth floor, is so damp that floor and walls are often covered with green mold. That this is unsanitary goes without saying. It is plainly wrong to allow such conditions to continue. On the other hand, to close the school until they are remedied would be to deny the opportunity for education under Christian auspices to hundreds of young men. The repairs and enlargements that should be made without delay would cost $26,750. The Japanese Educational Department, in the most considerate manner, has reminded the school authorities that in its buildings St. Paul's falls decidedly below the required government standard. Only the cordial recognition by the officials of the department of the good being done by St. Paul's has prevented the revocation of the government license. The department has no fault to find with the standard of work done at the college. Its students, whenever there is a competitive examination, take high rank with the students of government institutions.

What $7,000 will Do

FOR the past two years the Rev. Henry St. George Tucker has been president of St. Paul's. Under his administration the college has prospered greatly. It is generally recognized as the best institution of its kind in Japan. President Tucker, who is now in this country, has been speaking frequently and effectively during the last three months. So great, however, has been the desire to hear about the Church's work in Japan generally, that there have been few opportunities for an adequate presentation of the special needs of St.

Paul's College. Mr. Tucker is cutting short his furlough and sails for Japan in February, in order that he may be in Tokyo at the opening of the new college year in March. Seven thousand dollars will enable him to make the most imperatively needed improvements. The failure to provide for these may at any time result in the withdrawing of the government license. For those who wish to know how smaller amounts can be used, we may point out that

> $1,000 will provide one of the four new class-rooms needed.
>
> $1,000 will provide a new dining-room.
>
> $50 will provide one of the forty new student rooms needed.

THE SPIRIT OF MISSIONS hopes that before President Tucker sails he may have assurance that the money to meet these most pressing needs has been given. The college may confidently ask for assistance in renewing and enlarging its equipment, because it is so largely self-supporting. For its maintenance the Board of Missions appropriates annually only $1,600 for the stipends of the president and his American assistant, the Rev. Roger A. Walke, and $3,200 for running expenses. All other expenses, including the salaries of its numerous Japanese instructors, are earned by the institution.

Why Appeals From the Field are Good for the Home Church

THIS might be called a "Special Need Number" of THE SPIRIT OF MISSIONS. Possibly some one reading it may ask, "Will appeals for missions never cease? They come crowding upon one another with inconsiderate rapidity. Really the missionaries are most unreasonable!" Let us hope that appeals for missions will not cease—at least not in our day. If they should, it might be taken for granted that growth had stopped. That means defeat and death in the mission field, as everywhere else. Every appeal for enlargement is an evidence of life; it speaks of action and of successful action. If St. Paul's College were able to get along with the buildings which were sufficient for its work even ten years ago, we might say with certainty that St. Paul's College was a failure. If the call did not come for the equipment of a new mission at Changsha—to take only one of many similar instances—we might be certain that the Hankow mission had failed to show proper missionary enterprise. The opportunity to make possible the service of a man like Mr. Knapp, by providing the stipend for which Bishop Rowe asks, is the assurance that the spirit of Christian chivalry is still strong in the Church's laymen. The request for aid at Pelotas means the chance of showing good will to the people of a sister republic who are asking for a share in our abundant spiritual privileges. After all, what is an appeal from the mission field but an opportunity for investment? Business enterprises are constantly making appeals. We should have small hope for the commercial future of the country if it were not so. Every business prospectus is an appeal. So, too, missionary appeals offer an opportunity for investment, but for investment with a difference. Dividends are to be reckoned in lives, not in dollars. No one who stops to think, questions the advisability of such investments. When we make such investments we give a new chance to men, women and children to be what God intended them to be. That means a happier world, in which righteousness and love are the ruling forces.

The Conference of the Eighth Department.

THE first conference of the Eighth Missionary Department was held at St. Matthew's Cathedral, Dallas, November 21st to 23d, 1905. Like the conferences earlier in the month at Nashville and Atlanta, the Dallas meeting abounded in present interest and future promise. The programme followed closely that used in the other department conferences. One of the most striking ad-

dresses of the meeting was made by the Rev. P. G. Sears, of Christ Church, Houston, upon "The Strategic Importance of the Large Parish to the Success of the Apportionment Plan." As the rector of the largest parish in Texas Mr. Sears frankly admitted that it had not done all that it might, but gave assurance that so far as he was concerned at least, Christ Church for the future would be found showing the way to the smaller congregations. He believed that the secret of success lay in a direct appeal to individuals. It might take a long time for a diocese or a parish as a whole to appreciate its responsibility, but the zeal and interest of individuals can be aroused and their co-operation secured. The example of the large parish is important because all the smaller parishes in the diocese are apt to take their cue from it. It can lead the way in the doing of large things, or, by apparent indifference, can discount every effort toward advance. For a few Sundays at least in each year Mr. Sears begged that the clergy should put aside all thoughts of "the organ fund," "the carpet fund," or parish expenses, and centre the attention of their people upon the missionary campaign as the primary purpose for which the Church exists. "Challenge the laymen to do big things," he declared, "and they will respond in a big way."

The Revival of Shintoism in Japan.

DOUBTLESS many readers of the SPIRIT OF MISSIONS have been impressed during the past year or more as they scanned the reports of the battles in the Far East, to note how invariably every Japanese victory was ascribed to the virtues of the emperor and the powerful presence of the spirits of the imperial ancestors. This method of accounting for the triumph of Japanese arms seems to indicate a deliberate effort on the part of the government to emphasize the claims of Shintoism upon the Japanese people and thereby to strengthen the already strong spirit of nationalism. Some years ago official announcement was made that Shintoism should no longer be regarded as a religion; it was simply a convenient and patriotic method of commemorating the virtues of ancestors. One of the results of the war is apparently a revival of Shintoism, though no official proclamation has reinstated it as a religion of Japan. In November the Mikado made a pilgrimage to the shrines of Ise, which are held in peculiar veneration, and made offerings to the ancestral spirits. To emphasize the solemnity of the occasion, all the government offices and schools were closed. All this means, Bishop McKim believes, that "Christianity may for a time be looked upon as a foreign religion which loyal Japanese should not accept." Of course there will be no persecutions, because the constitution of 1899 guarantees religious liberty. The work of the foreign missionary and of the native clergy will, however, be more difficult until this phase of national emotionalism is passed.

The Congo Atrocities.

THE atrocities referred to in the article reviewing Mr. Wellington Wack's book have grown out of what are known as the "rubber wars," which have been conducted from time to time by officers of the Congo Free State Government, or by the members of the so-called merchant companies. Vast territories have been handed over to these companies, upon which they have been granted the exclusive right to compel the collection of rubber and ivory. For this privilege they pay the State, it is said, usually fifty, sometimes seventy-five per cent. of the profits. In order to force the natives to bring in the rubber, to furnish provisions and perform the necessary work about the stations, these companies are permitted to maintain prisons in which to keep hostages, usually the chief of the tribe or some of his wives, and to maintain small armies, which are employed under the title of "Forest Guards" to make war against those tribes that have proved backward with the rubber

tax. It is in connection with these "rubber raids" that most of the atrocities reported have occurred. The soldiers employed are savages. It is said that when they went out to punish a recalcitrant chief, these savages, after the favorite manner of the natives, were accustomed to waste their ammunition in making merely a loud noise. To prevent this, certain white officers at the stations ordered that they should bring in a severed hand for every cartridge fired. These hands, after being severed, were smoked, and then sent down in baskets for the inspection of the white officers. Frequently it happened that persons having lost their hands, and being left for dead, have survived. Some of these who have become known to the missionaries have been photographed.

The Best that Can Be Said on the Other Side.

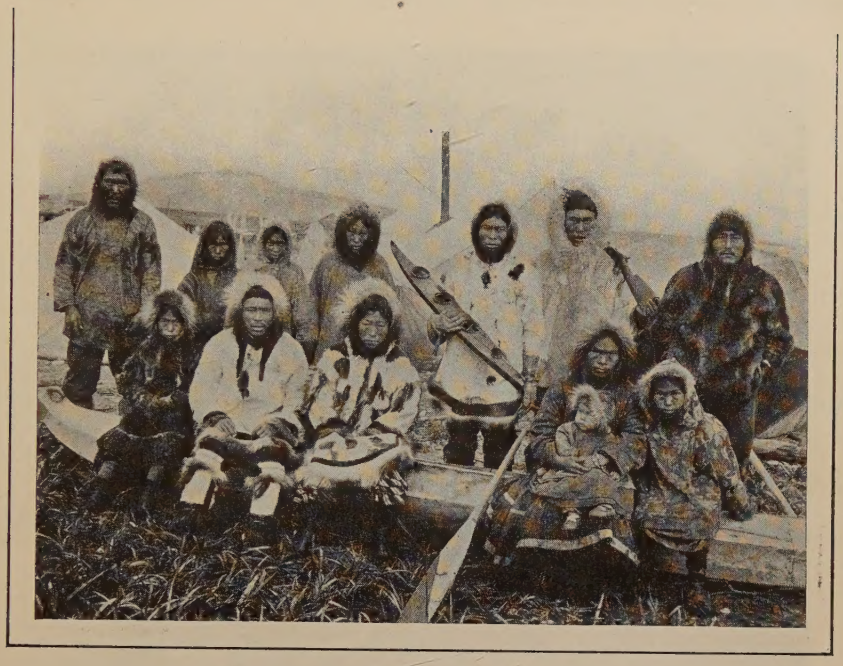
IT is said in extenuation of such practices that the cutting off of hands is a savage custom, which is gradually being done away with; that the number and character of the atrocities have been exaggerated and that the Congo Government is not responsible for them. It is asserted, on the other hand, by those opposed to the present regime, that these atrocities are a necessary consequence of the system of exploiting the land and the people. It is asserted that under this system the natives have been deprived of their land, reduced to the position of serfs, and are rapidly being exterminated. The whole system at present in vogue in the Congo is in flagrant violation of the Act of Berlin and the treaties with the Powers of Europe and the United States, by which they agreed to recognize the present government in the Congo State. Two months ago a commission of inquiry appointed by the Belgian Government made a report, which has been called "a very valuable as well as painfully interesting document." The personnel of the commission was such that there is no possibility of its being animated by a temper unfriendly to the Belgian and Congo State authorities. On the contrary, it was morally certain that the commission would make every possible allowance for the difficulty of administering a savage country, and apply every reasonable discount to the testimony concerning abuses given by English missionaries or natives. As a matter of fact, the commission does pay glowing compliments to the Free State Government toward the end of its report. Nevertheless, the general effect of the document is to provide, as the London *Spectator* declares, "an ample justification for the agitation which has been carried on for the deliverance of those territories from gross oppressions." A petition is now before Congress asking the aid of our Government in an effort to secure an international investigation of the whole subject. Not until such an international investigation is held, will the entire and painful truth be known.

Dr. Lloyd Remains General Secretary.

THE best news of the past month was the announcement made at the December meeting of the Board of Missions that Dr. Lloyd had declined the election to be Bishop-coadjutor of Southern Virginia, his own home diocese. The announcement was received by the Board with hearty satisfaction and thankfulness. This resolution was adopted:

> "*Resolved:* That this Board has heard with the deepest satisfaction that the General Secretary has seen it to be his duty to decline the call to be Bishop-coadjutor of Southern Virginia and will continue in the most important position which he now holds as General Secretary of the Board of Missions."

Thus, for the third time within three years, Dr. Lloyd has declined calls to the office of a bishop because he felt it his duty to stand faithfully at his post in the Church Missions House. Such devotion to a great cause merits the unswerving co-operation we are confident he will have from all members of the Church.



ESKIMOS AT CAPE NOME

ON THE SHORES OF BERING SEA

BY THE REVEREND JOHN WHITE

ST. MARY'S MISSION has always held a unique position here in Nome. It was the first to be established in this community. Its members, though few and constantly changing, have among them still those who have braved summer and winter the most bitter extremes of climatic conditions, the hardy pioneers. Some are still among us who saw the little mission chapel when it was only a tent; but these are few. They come and go. A priest only begins to know his people and to gain their confidence, and then they move on. This is a peculiar condition which seems to exist in many of our Alaska towns. It is very noticeable here in Nome.

During the summer I made a trip into the Kougarok district and visited several villages where Church services had never been held before. At Teller the whole population was present in the evening. Few of them knew anything of our Church, but all joined heartily in the service. Many showed much interest and were very anxious to have me visit them during the winter.

From Teller I took the boat to Mary's Igloo, a town of about twenty souls in summer, but the winter home of about one hundred and fifty miners. Everyone here attended the Sunday evening service. Then I walked overland ten miles to Lane's Landing. It was my first experience with the "niggerheads." One old-timer accompanied me. He had walked fifty miles the day before over the tundra. It was hard travelling. The mosquitoes were frightful. Upon the

THE MEMBERS OF THE CONFERENCE OF CHINESE LAYMEN OF THE DISTRICT OF SHANGHAI

high hills the cool evening breeze was delightful, but down one would plunge again into the humid valley, to tear one's way through the tangled willows or to wade knee deep through marsh or slough. Finally, the last hill was reached and out before us lay the tortuous Kuzitrin and in the distance a welcome sight indeed—the roadhouse.

The view was superb. The rain had just ceased falling and the gorgeous red sunset gave a beauty to the dripping willows that an artist's brush would fail to imitate. The roadhouse finally having been reached we enjoyed a good rest. At two o'clock the next morning we took horses to Dale Creek, twelve miles farther on. The early morning was cold and damp, but once more a comfortable lodging place awaited us. Everywhere people were most kind. One would expect little from many of these rough miners, but a warm welcome is extended all along the line.

Many of those whom I have met have expressed a wish that I make a trip to them this winter, which I certainly shall do. They appreciate fully the Church's ministrations. Then, too, I expect to hold services at Solomon, at Council City, and at Fort Davis.

Nome, Alaska.

SHANGHAI NOTES

BY BISHOP GRAVES

New Missionaries—Chinese Laymen in Conference —Steps toward Self-Support—A Chinese Christian Who Used to Be a Boxer—The Outlook at Pekin

OF the new missionaries arriving on September 20th, Miss Woodward and Miss Hill are domiciled in the ladies' house in Sinza and are studying Chinese. Miss Hill has regular work every day assisting Dr. Myers in the hospital, and Miss Woodward has some English teaching in the parish school in addition to her study. Deaconess Paine has gone with Deaconess Henderson to Soochow. The latter has recovered her strength to a great extent, and I am in hopes that with the change of occupation and the new work in Soochow she will entirely recover and be able, in conjunction with the new deaconess, to build up a strong work for women there. Mr. George came most opportunely and is steadily at work in St. John's College, as well as learning Chinese in preparation for his future work after he returns to China from his seminary course, when he has finished his three-year term at St. John's. I am very well pleased with all our new workers, and believe that they will, one and all, prove valuable additions to our staff.

THE annual meeting of our Chinese laymen was a notable occasion. About 100 men were present, gathered from all our stations. In the morning they all attended service in the pro-cathedral, when I celebrated the Holy Communion and Dr. Pott preached an excellent sermon. In the afternoon the time was occupied in debates on various matters of business. This meeting was held in the large hall at St. John's College. The first item was five-minute reports from representatives from each station. Then followed discussion on the establishment of a society of men, to be called the Laymen's Auxiliary. This was a discussion on the report of the committee appointed for this purpose at the meeting in 1904. The society was formed and officers were elected. The main objects of the society are to bring men into the Church, to assist the clergy in spreading the Gospel, and to raise funds for Church work. One of the special things that the society will take up at once is the scheme of the Missionary Thank-Offering for the General Convention of 1907 in Richmond.

THE next subject was that of self-support. This had been previously discussed with me by the Chinese Advisory Committee, and they had formulated a scheme which I had approved and which was laid before the meeting and carried. The plan is entirely a Chinese plan. It begins by making a distinction between new stations and the older stations of the mission. It proposes to start new stations in future by laying the charges for rent and general expenses on the enquirers. In the older stations there is a graduated scheme covering fourteen points. The station is required first to pay the sundry running expenses, then the wages of sexton or caretaker, then the salary of Bible-woman, next the salary of catechist, then rent, repairs, etc., and then the salary of the Chinese clergyman, first one-half, and then the whole. I do not think that the foreigners would have drawn up just this scheme or in just this order, but it seemed wiser to let the Chinese arrange it in pretty much their own way, though I made some small modifications, because the movement was from the Chinese and they were willing to take it up and work it. I do not need to point out what a very important step in advance this is, and that from this beginning we may hope that the Chinese Church will slowly and surely build itself up on a solid basis of self-support. I regard it as most encouraging that the movement is from the Chinese themselves. The laymen's society is also a good sign. The people are beginning to pass beyond the stage of tutelage and to want to do work themselves and independent of the mission control. They are not at all inclined to do anything in opposition or to resent the wise rules which the mission has worked out in the past; they simply want to do their own work as Chinese, and to feel that they plan and direct it and not the missionary. They are perfectly ready to take suggestions, and I anticipate that much good will come of this movement. The idea of an independent Chinese Church is strong with them and we shall do all we can to encourage it. They will find it easier to lay these plans and adopt these resolutions than it will be to reduce them to practice, but progress will be made, even if slowly at first, and they have set their feet in the right road.

¶

WHILE in Pekin recently I took the opportunity which was afforded by an invitation of the Presbyterian missionaries at Tungchow to visit that place and see the very excellent work that is being done there, both educational and evangelistic. It was an interesting reminder of the change that has taken place since 1900 to discover that the head of the carpenter shop which is connnected with the mission work is a fine-looking Chinese who was one of the leading Boxers in 1900 and is now an earnest Christian. To see there and at Pekin the very spots which were devastated at that time, now again full of busy work was an encouragement. So does the Church recover from the blows that are dealt to her. I also visited at Pekin the compound of the American Board and that of the American Methodists. In both places a large work is being carried on.

¶

THE changes in Pekin itself must appear more wonderful to those who have known it in past years. Yet to me, on this my first visit, it was a matter for surprise and congratulation to see the changes and improvements that have been introduced—the two railway stations just outside the Chien Men, the numerous telephone wires in the streets, the roads cleared and macadamized in some parts and guarded by an efficient police. What one heard, too, of the changes that are going on in the palace and amongst the nobility was very interesting. There seems to be no question but that the higher authorities have made up their minds that in order to preserve the dynasty it is absolutely necessary to introduce reforms. It may not be the best of reasons, but the reforms if introduced will work great good to China.

A DIOCESAN CONVENTION IN SOUTHERN BRAZIL

BY BISHOP KINSOLVING

THE seventh annual council of the Brazilian Episcopal Church met in Santa Maria October 21st to 25th, 1905. After a sermon by the Rev. Antonio J. L. Guimaraes, of Bagé, and the Holy Eucharist (the bishop being celebrant) the council was duly organized. On the afternoon of October 21st, the corner-stone of the Church of the Mediator was laid by the bishop, the Rev. Wm. Cabell Brown, D.D., making the address. The next day being Sunday, there was a celebration of the Holy Communion at the forenoon service, the Rev. J. Mozart de Mello being the preacher. In the afternoon a meeting of the three Sunday-schools of the town was held in the German church, as the chapel in use was quite too small for the occasion, and at night there was evening prayer with a sermon by the Rev. Mr. Cabral in the same building for the same reason. This fact accentuates the need for a church in Santa Maria. The people have already given $4,000. We need $1,800 more.

On Monday, Tuesday and Wednesday evenings theatre meetings were held, the bishop presiding, and the Rev. Mr. Cabral being preacher. A choir of forty voices trained by the Rev. Mr. Sergel, the incumbent at Santa Maria, rendered the music. The little theatre, seating about 800, was nightly filled and the attention was reverent and devout throughout the addresses of an hour or more.

The council was in many respects one of the most encouraging yet held. The bishop's annual address pressed strongly on self-support and Church loyalty. The council decided by a unanimous vote to supersede the Brazilian Church Missionary Society, and declared itself to be the missionary organization of the Church. The additional contributions to the support of a native ministry are nearly sufficient to support another clergyman. The constitution for the diocesan branch of the Woman's Auxiliary, submitted by Mrs. Kinsolving (who had been commissioned by the council of last year to unite the various parochial branches), was, with several amendments, adopted, and thus conciliar authority was given to the diocesan branch. The various branches reported $2,500 raised by their labors during the year. The total contributions from the various mission stations reach a trifle less than $8,000.

The bishop reported three candidates for Holy Orders, seven postulants and eleven seminary students. Since his return from the United States in December, 1904, less than ten months, he has ordered one deacon, ordained four priests and confirmed 147 candidates. In 1906, on the second Saturday in September, the council will meet in Pelotas, when it is hoped the ordination of four deacons and one priest will take place.

THE MEXICO AND ARIZONA WAY

NEW MEXICO and Arizona clergy and people have made a good record in giving the full amount of the apportionment for missions every year since the adoption of the Apportionment Plan. Possibly this letter explains why these two districts have done so well. It comes from the missionary in charge of what Bishop Kendrick calls the "Santa Fé Pacific Mission," extending from Gallup, N. M., on the east, to The Needles, Ariz., on the west.

> I have sent a post card with request for fifty copies of letter on missions. My district embraces 580 miles, and it will take me some time, after I send out your letter, to get any returns, so if I am some time in sending any money do not be alarmed. Instead of fifty copies will you send me one hundred?

A FEW OF MR. CUTHBERT'S STUDENT FRIENDS. THE PICTURE WAS TAKEN IN FRONT OF THE MISSIONARY RESIDENCE

THE CHURCH AND THE JAPANESE STUDENTS IN THE DISTRICT OF KYOTO

BY THE REVEREND W. J. CUTHBERT

TO the tourist, whether he comes from Europe or America, Japan is a very attractive country. One man thinks everything is so fairy-like that it is a shame for missionaries to come to tell the Japanese of the true God. Another says they need sound business principles driven into them by the sword. Many other similar expressions we hear from the man who "does Japan" in a month and then returns full of knowledge of the people and ready to write a book of his impressions.

How different everything is to the missionary! He comes to win these people to God. He sees many beautiful things —the country, the majestic mountains, which never tire the eye, and the flowers which only Japan can produce. He also sees that these people have a surprisingly large amount of good in them. Some people who dislike the Japanese often say: "Well, after all, they are Orientals, and it is impossible to get behind the Oriental mind." The missionary who is doing his duty does not find this so. To be sure the Japanese are not going to tell their troubles to strangers, any more than do our people at home. We do not reveal the longings of our hearts to people whom we do not know, nor do the Japanese, who are even more reserved by nature than Europeans are. When once, by love and sympathy, you can win the heart of one of these people, he will be as loyal to you and the truth you give him as he is to his emperor. This, in the Japanese mind, is the highest test of a man's faithfulness.

As we read the Church papers from home and learn how the bishops are urging the work among the students attending the different colleges, it is a pleasure to recall that the mission in Japan has been doing this work now for nearly two years. We have a special work among the students attending the Tokyo Imperial University, and also one here in Kyoto for the university and other schools. Sometimes it is said that students move around so much it is hard to build up a congregation. There is some truth in this, but students have souls, and it is their souls that we want. If we get the men when they enter the high schools we are sure to have them at least three years. If they attend the university we have them for three years more. In from three to six years we can give them a sound training in the principles of the faith. As we have special work at the only two university towns in the country, we are sure to have them at either one place or the other. When these men return to their respective homes they carry with them this truth, and in more than one case has it meant the conversion of a father, mother or friend, who, living, perhaps in an out-of-the-way place, has never had the chance to hear the Way of Life.

The special work here among the students was started about two years ago. Last year we were able to present twenty-eight men for confirmation. This year we hope to have the same number prepared, besides another class that will be ready by Easter. Many of the men at first hated Christianity, but by patience and a little kindness we were able to gain them and bring them into the Church. One man was especially bitter against the Church and could see nothing to attract him but a curiosity to know what ideas "foreigners" had of their God. He is to be confirmed this year.

There was a young man who came from a good family, and though poor, they were well educated. He himself is a good Christian, but his family are very much opposed to the "new religion." This summer he was taken very ill and was brought to the hospital in a critical condition. He had been instructed what to do in case of illness, and so he sent for me at once. When I went to the hospital the first time his father did not receive me very cordially. When we began to pray he left the room. Nothing was said. The young man grew worse. When a second visit was made the following day prayers were said again. The poor old father was distracted. Was this unknown God able to save his son? Day by day we said our prayers to Almighty God, asking nothing but that His will be done. The young man began to improve, and it certainly was a sign of a change of heart in his father when, on the last visit to the hospital, he was down on his knees joining in our supplications, to whom he did not know, but to the God of the Christians. Now he cannot do enough for us, and there is every hope that he will be brought to God through the illness of his son.

The Bible seems so much more real here! When we read of how the early Christians brought their brothers and relatives to Christ we find it an almost daily occurrence. If only we could look into the minds of the men in the schools, we would find that they are pondering over the subject of Christ the Saviour. How often we hear a man, who has recently been brought into the Church, say: "Sir, my brother or cousin or friend and I stayed up until two o'clock this morning wondering if these things you teach us are true. I have argued it out with other men, too, and advised them to come and see."

A CAR USED IN ONE OF THE FESTIVAL PROCESSIONS

The men are full of eagerness for their Church and bring many others to hear the Word of God. As we have no women as yet in the congregation the entire mission forms a chapter of the Brotherhood

of St. Andrew, with thirty-five members. When these men, who are in the university and high schools, desire to study in the most simple way and ask to be taught as we would teach our children at home, it is a good sign that they are in earnest.

The question is often asked: "How do you reach these men?" The ways are many and various. Every man cannot be reached in the same way. First we meet one or two and ask them to come to the house. With just a few, a class in English can be started. This will bring others. We become good friends. They come to the house and eat a "foreign meal." Then we go to their house and eat a Japanese dinner. In this way we come to know each other pretty well. Then we find out who are their friends and invite them to come and hear "foreign music." If they can play any musical instrument all the better, for then we have something in common. Other men love to climb the mountains; we ask a number of students to join us, and when the next national holiday comes around we take a day's climb up the beautiful mountains and while resting a chance is given to teach them the greatness of God in nature. It is impossible to tell all the different ways to reach these men, but St. Paul told us that he was "all things to all men," and so must the missionary be to-day if he is to reach the souls of these people.

The men who are baptized learn to love the Church. They love a liturgical service. Every Sunday we have three services and the attendance is very good. The men take part, respond heartily and sing well. It requires moral courage in a student to be a Christian; for, notwithstanding the forward strides Japan has made, there is yet a great clinging to the old superstitions and hatred of any so-called "foreign religion." A young Christian soldier has to stand many taunts from his fellow-students such as are not known to the men at home. Kyoto is a strong centre of Buddhism. In this vicinity there are very many

THE BUDDHIST PRIEST WHO COMES DOWN FROM THE MOUNTAIN, AND HIS ATTENDANTS

temples and schools belonging to that faith. The priests are striving very hard to hold the students. They have opened young men's associations and clubs, but it is not difficult for the men to see the difference between these and the Church in which the Holy Spirit dwells.

It is much easier for the men who come from a distance to break off from the old traditions than it is for those who live here. Those who have been born and reared in Kyoto have been brought to these temples when children and taught to worship the idols. The festivals in this neighborhood are many, and I have known more than one man who has had to go away during these celebrations in order not to fall into temptation. We give them due credit for their courage, for it requires more than a little to stand boldly for their faith in the midst of such influences. Every day during June and July a Buddhist priest comes down from the mountain where he has spent the night in fasting. As he goes along the street, pushed by a long pole on account of his weakness, the people come out and kneel before him. The priest puts his hands on their heads, and the promise is that they will recover from any ailment they may have.

As time goes by and we become stronger in faith and in numbers, the way will become easier. Although we have been but two years in this neighborhood, we have had to move our quarters twice. Our congregation now demands a larger place and one more convenient for a Church service. We have a Japanese house, but it is not suitable to carry on the work. It is too small and a private dwelling cannot be fitted up without considerable expense. The property for a new building is now in sight. Will not our friends help us to get a chapel? It need not be an expensive one. We cannot teach these people to honor the house of God, if we use the same room for services, social meetings and for secular teaching.

A SUMMER EXPERIENCE WITH THE MOUNTAINEERS IN THE DISTRICT OF ASHEVILLE

BY MALCOLM S. TAYLOR

UNDER the broad branches of a great oak, in the delicious shade of a North Carolina summer day, with the pine-topped mountains for boundary walls—no one could ask for a better setting for a missionary service!

Our trip was one of exploration. We had left the town of Morganton, the centre of an important associate mission in the District of Asheville, intending to make a new "Farthest South" record. After a fifteen-mile drive over North Carolina mountain roads, we found ourselves in a mountain "pocket," entered by the South Fork River. We had brought our tent with us and "rashuns" sufficient for four days, and here, in the heart of the mountains, near a large spring which bubbled from the roots of the oak, we made camp and hastened to spread the news that we were "holdin' a preachin'." Boards were placed on boulders for pews; the altar was made at the foot of the tree by placing our carriage seat, covered with a sheet, on a stone-pile; a cross was whittled out and tacked upon the tree above the altar; some saplings were cut and driven into the ground to hold our few lanterns, and we were ready.

Fifty people came to the first service,

which was held "at early candlelight." Three and four miles they had walked, men, women and children, lighting their way with burning "light-wood," their paths narrow mountain trails; and then, just as service was about to begin, a rain set in, and we were driven to a nearby house. A soap-box became the altar; more boxes and wagon-bottom boards served for pews, and into one little low-ceiled room the people crowded, silent, grave and attentive. Packed as closely as possible, however, only thirty could get in, and the remaining twenty stood at the doors and windows in the rain during the whole service.

AN OPEN-AIR SERVICE IN THE NORTH CAROLINA MOUNTAINS, ATTENDED BY PEOPLE, SOME OF WHOM HAVE WALKED THREE OR FOUR MILES

After "preachin'" we learned that the women were anxious to have services held in the mornings. They were afraid to walk the trails at night, they said, on account of the rattlesnakes. Morning services were accordingly announced, but the rattlesnakes must have left the county that night, for the women attended not only the morning but the succeeding night services in greater numbers than ever. This was largely on account of the presence of the United Offering worker from St. George's, one of the older mountain missions. Miss Rowe, a month before our services, had ridden over the mountains to this settlement one day, and had called upon several families. She saw their great need and, becoming at once deeply interested in them, had asked Archdeacon Hughson to let them have services. Our trip was largely due to her enthusiasm, and during the whole "preachin'" she did wonders for the women. She had packed her buggy, upon starting from St. George's, with a full line of assorted garments and a library of illustrated magazines, giving away the latter throughout the settlement. The garments she disposed of at "public sale," receiving in exchange for them farm and dairy products. The prices were extremely low. A dozen eggs bought two pairs of shoes, and a very pretty waist was "knocked down" at a pound of butter. The influence which Miss Rowe gained over all

the women was one of the most inspiring features of the trip.

On the second day services were held under the tree, and if every SPIRIT OF MISSIONS reader could have been there to have read in the faces of those people all that the "preacher" read, there would be no necessity of pointing out to the Church at large the amazing opportunities which await her in the mountains of North Carolina. The people were spiritually starved, and their faces showed it. For years, shut away from the world in their mountain "pocket," they have had no regular religious services of any kind. "Preachers" from the two denominations which are strongest in the section came at long intervals, and one or two "protracted meetin's" were held, but of late even these have been discontinued. "There weren't no proper rousements"; "the people were not good pay"; "the roads were too powerful bad"; and so this truly great field is lying fallow.

THE LOG CABIN HOME OF A MISSIONARY DEACONESS. THE MISSION SCHOOL MEETS IN ONE OF THE BUILDINGS

Throughout all the services the most reverent and earnest attention was shown. Those within range of the dim light shed by the lanterns at the night services used the Prayer Books and Hymnals which had been distributed, finding their places quickly and easily, while the hymns "lined out" by the "preacher," were sung with a true reverence which some of our cultured congregations might profitably emulate. We had to change the *tempo* slightly, to give those who could read time to "study out" the words, and in order to pronounce each word very distinctly for the benefit of all who could not read. As a result, the singing became one of the best features of our services, for they learned both words and tunes very quickly.

Some of the comments made were interesting. The great majority of the people knew nothing of the Church or her service, and their ignorance was both pathetic and amusing. The vestments interested them all, especially the women, one of whom was heard to remark: "I never knowed women's clothes could look

ALL THE CHILDREN OF THIS FAMILY WERE BAPTIZED AFTER THE MISSION

good on men folks. Thet thar preacher's black dress fitted powerful well onto him."

Requests for Bibles, Prayer Books and Hymnals were numerous, and home-made baskets, eggs, plums and peaches were freely offered in exchange, but we gladly gave all that we had on hand, and wished that there were more. One little boy, a cripple, who lived four miles away, heard that Bibles were to be had and begged his mother to walk over the mountains and get one for him. She came, a sweet-faced little woman, and went back happy with a Bible for her "baby."

We called one night upon a neighbor, a Baptist, who had shown great interest in all the services. From the first, he had listened with marked attention and had even come to the "preacher" to talk things over with him—a proof of his great interest, for the mountaineer is very reserved with strangers. As we entered, we saw him and his wife—who is the mother of nine vigorous children—seated at their rough table with a candle burning before them. He was "studyin' out" the Order for the Baptism of Infants, in the Prayer Book which we had given him, while his wife was looking up the same subject in the Bible. They questioned the "preacher" very intelligently on the subject of infant baptism, and he gladly explained to them the Church's position, which, of course, was opposed to their own. A re-statement, in simpler phraseology, of the Prayer Book material was all that they needed. They continued to "study it out," and before the "preacher" left he was asked to baptize all nine children.

"But what are we goin' to do when you-all leave us?" said the father, slowly. "They'll put me out of meetin' for this, and we wont get to go to no preachin's at all." Then he asked most earnestly for a permanent mission and a day-school for his community, and offered to give all the land and timber necessary for the buildings. Offers of land were also made by two other men, if the Church would only come there "to stay."

Inquiries concerning matters of Church history and the relation of

various points of Church doctrine to the dogmas of the sects which they knew, were numerous as soon as we had become acquainted with the people and had broken through their reserve. Several men and a few women were anxious to know how they could "jine the 'Piscopals." One fine, weather-beaten old mountaineer said to the "preacher" one day: "I 'd jine your church to-morrer if 'twasn't bein' so old, I don't like to change churches twice." He was sixty-nine, had been born in a Methodist family, and had later become a Baptist.

In all fields of the Church's labor the most important work is among the children, and this is undoubtedly the most promising feature of the situation in the South Fork community. Families of ten or twelve are quite common. The parents are extremely anxious that their children should be educated, and are much dissatisfied with the county schools, which are open only three or four months in the year. The children are equally anxious to go to school, particularly the girls, so that from both old and young there is an appeal to the Church for help, which, in its force and eagerness, is out of all proportion to the patient resignation with which they accept the general barrenness and hardship of their conditions.

Quiet, simple, shy and reserved in their ordinary life, they are, beneath this exterior, sensitive and excitable. Very faithful friends, and absolutely fearless; very independent, yet readily influenced by those in whose leadership they have confidence; narrow in their prejudices, but great-hearted, kind and unselfish when neither prejudice nor tradition is involved, they constitute a field for the Church's labor in which the permanent results will be proportionately far in excess of the effort expended. They want the Church; are asking eagerly for it. They need the Church; their need is immediate. What will the Church do about it?

The word "preacher" has been used in reference to both the writer and the Rev. I. W. Hughes, of Fayetteville, N. C., who was present and preached at some of the services. The permanent good accomplished by the mission is due, under God, chiefly to him. Mr. Hughes was, of course, the "preacher" who baptized the children. Since this mission was held, Archdeacon Hughson has been promised the support of a worker and teacher. All he needs now is the money required to help the people to build a combined dwelling and school-house. A well-equipped woman has volunteered to go to this community, and is now ready. The people will build the house if we will help to furnish the material, which will cost not more than $300.

THE ADVANTAGES OF SYSTEMATIC GIVING FOR MISSIONS

THE rector of the Church of the Nativity at Huntsville, Ala., expresses his hearty appreciation and commendation of "the Board's method of reaching people." He means by this in particular the plan of supplying letters, leaflets and envelopes to be mailed to parishioners immediately before the offering for missions. This plan was tried in December at Huntsville for the first time. "I mailed 100 of these letters," says the rector, "to my parishioners, with the result that forty-five of the envelopes appeared on the plates on Sunday. I hope to have an offering for foreign and for general missions later in the year, and shall ask for literature. I am sure from those offerings I shall receive more than our apportionment. The Board is to be congratulated upon the great work it has done and is doing. I, for one, rejoice in its success, which is the success of the whole Church. For it is evident that the Church is beginning to awaken to her mission and to realize her title to be called catholic. I am confident that her awakening is largely due to the wise and untiring efforts of the Board of Missions."

WHAT A SCIENTIST SAW ON A SUMMER VISIT TO ALASKA

BY G. BYRON GORDON, SC.D., ASSISTANT CURATOR OF THE MUSEUM OF SCIENCE AND ART, UNIVERSITY OF PENNSYLVANIA

The following article is reprinted from a letter addressed to Professor George Wharton Pepper, of the University of Pennsylvania Law School and a member of the Board of Missions. The writer has agreed to its publication, and Professor Pepper, in forwarding it to the editor, says: "The enclosed letter has come to me entirely unsolicited. It is the work of a most capable and thoughtful scientific observer. He is not at all prejudiced in favor of missionary work."

DURING last summer (1905), which I spent in Alaska in behalf of the Museum of Science and Art, of the University of Pennsylvania, I had the pleasure of making the acquaintance of the Rev. Mr. Prevost, who is in charge of a mission at the mouth of the Tanana River on the Yukon. As Mr. Prevost is well known to you as well as to many other Philadelphians, some account of his work as a missionary among the Athabascan Indians of the middle Yukon, will undoubtedly be of interest to you.

Our steamer stopped at a small trading station near the mouth of the Tanana, a tributary flowing into the Yukon from the southeast and giving access to the recently-opened mining district of Fairbanks, which has just witnessed the excitement incident to a stampede surpassed only by those of the Klondike in 1898 and Nome in 1900. My fellow-passengers, with whom the stern wheel steamer was overburdened, formed a contingent of this restless and unstable element that makes up the population of the mining districts. Of greater interest to me were three of the Indian pilots, whose consummate skill and superior knowledge of the art of river navigation render them indispensable to the company operating the steamers. It was while cultivating the acquaintance of these three men that I first heard of Mr. Prevost. One of the Indians belonged to his mission, and it was evident, from the terms in which all three referred to him, that he had won their confidence and esteem in the face of that bitterness and prejudice which the conduct and character of the white man has provoked in the mind of the Indian in Alaska, as in every other region where similar conditions have prevailed. I could realize fully the difficulty of Mr. Prevost's task, and it was a great satisfaction to me to learn that there was one of my own race who merited esteem in a country where on so many occasions I had reason to feel ashamed of my color—a very unpleasant feeling.

When the steamer tied up at the bank and I rejoiced at having half a day at my disposal, free from the discomforts of steamer travel on the Yukon, I walked three miles down the river to Mr. Prevost's mission, where, as he informed me, he has labored for fifteen years, and where I found the missionary and his wife at their post. The mission presented a very attractive appearance with its row of comfortable log cabins; the house of the missionary a little apart, and the decent little chapel erected on a promontory facing the river. Most of the Indians were away at the season's fishing, and some were employed during the brief summer as pilots on the steamers. In fact it was the busy season, when the habits of the Indian and the conditions of his life take him far from home in order to provide a supply of provisions against the coming winter. On every hand were signs of industry and thrift. A sense of security and con-

fidence was apparent in the manner of the men, for here, at least, the unclean ideals and strange morals that are devouring this far northern land received a check, though, as Mr. Prevost sadly confessed, he is unable to keep his people entirely immune from these influences, or to save the unwary on all occasions from the criminal instincts of the superior race. The prosperity of the little community, as well as the capacity of the natives to adopt new ideas in domestic economy, was revealed in the interior of the cabins, where I saw many articles of furniture imported from the States. A sewing-machine which cost the owner $90, a chest of drawers for which he had paid $80, a table and chair representing the modest outlay of $40, and a hanging mirror for which the enterprising trader collected the sum of $60 in real money, represented the investment of a single Indian in the products of American civilization. The owner of these articles, when I was introduced to him by Mr. Prevost, received me with a grave courtesy, and when informed that I would like to see the arrangement of his home, exhibited his property with a modest pride in which I was glad to observe there was no suggestion of vanity.

A native deacon assists Mr. Prevost in his religious duties and preaches to the little congregation in the Indian tongue. A valued souvenir of my visit to the mission consists of a copy of a book of hymns translated into the same tongue by Mr. Prevost. The scene of the mission is not without its picturesque and even memorable features. In front lay the great Yukon, swollen with waters from the eternal snows; behind, a long wooded ridge, and gleaming white on the horizon three hundred miles away rose the great mountain which the Indians call *Dināl*ĕ, "the high one," but to which a newer geography has attached the name of one of our martyred presidents. "The high one" it certainly is, for it looks down on all its fellows on the Western Hemisphere. Higher than Chimborazo, and making its northern neighbor, Mount St. Elias, look like a wart, it yields only to the monarchs of the Himalayas.

While writing on the subject of missionary work in Alaska, I cannot refrain from mentioning the good work of Archdeacon Stuck, who is stationed at Fairbanks, and who last winter travelled 1,500 miles with his dogs over the snows to visit some of the more remote Indian settlements. His beautiful log-built chapel, with its reading-room for the miners, containing a small but well-selected collection of books relating to travel and adventure, together with a liberal supply of magazines sent by friends of the archdeacon on the outside, was the most attractive evidence of civilization that I saw in the north. Mission work in Alaska, such as that prosecuted with so much vigor by Archdeacon Stuck, is attended with conditions of unusual severity. It means long and trying journeys alone for weeks and months over the snows, with the thermometer at 60° below, in a country where distances are great and the journey from one settlement to another a long and solitary one.

The character of the natives is such as to recommend them to every right-minded person. Hardy, industrious, and possessed of a superior intelligence, they have from time immemorial wrung their livelihood from the forests and streams of their inhospitable and frozen land. In these adverse surroundings they have not only remained an honest, hardy folk, but they have preserved a disposition so cheerful and a manner so kindly, that one is almost persuaded that the uses of adversity are sweeter and more wholesome than economists would have us believe.

The Athabascans welcomed the white man, and to him they have never denied the offices of friendship. To-day they are themselves denied the common forms of justice that the white man claims as his own exclusive right. This is the shame which as a nation we seem destined to bear, and this is why I speak in terms of praise of those who, being men first and missionaries afterward, are giving their lives for the redemption of

our national sins. Is it too early to suggest, now, since we contemplate a world at peace, having covered ourselves with glory in the plain sight of the universe, that we forthwith take note of things that happen nearer home and see that justice is done within our doors? True, no glory will come of this performance, only such homely recompense as may come of a simple duty done. It is, I fear, both too early and too late—too early for the awakening of the public conscience and too late for the arrest of the evil. To the best of my belief, the Alaskan natives are doomed to extinction at an early day.

HONOLULU NOTES

BY BISHOP RESTARICK

AS in many other mission fields, so in Honolulu, Bishop Restarick finds that one of the greatest difficulties he has to meet is to keep up with the new work constantly coming to his attention. Recently representatives of the large number of Koreans in the islands came to him asking for the ministrations of the Church. Some of them belong to the Church of England mission in Korea. There was nothing to do but to endeavor to comply with this request, even though the bishop realized that it would involve additional outlay and that the Board of Missions was not in a position to make any additional appropriation for the Hawaiian work. The bishop has secured two Korean Christians and is training them to be catechists among their own people in the islands. He needs $50 a month for their maintenance. "We may not be able to keep up this work for lack of money," he writes, "but at least we shall do our best."

¶

ON his return from a recent journey among some of the other islands in his district, Bishop Restarick found two letters. One was from a Congregationalist, telling him that the writer had decided to give $1,000 toward the expense incurred in making some necessary improvements upon the cathedral and school property. The other was from a Roman Catholic, enclosing a check of $250, "To assist in the support of St. Andrew's Cathedral." Bishop Restarick is rejoicing in the fact that, in spite of its rapid acquisition of property, the Honolulu mission is entirely out of debt, with the exception of the balance of the $3,000 needed to complete the payment upon the episcopal residence and the adjoining building for the residence of teachers in Iolani School. "This last purchase," the bishop says, "will insure our possession in the near future of two sides of Emma Square, giving us a magnificent piece of property of four acres of land in the centre of the city, two blocks only from the business portion of the town. I know no property in the American Church which, when our plans are completed, will equal it in beauty, in comprehensive work, and in the impression which it creates upon the community and upon travellers."

ONE OF BISHOP RESTARICK'S KOREAN CATECHISTS

The bishop needs $25 a month for his maintenance

THE REVEREND DR. CLARK

DEPARTMENT SECRETARY

THE Rev. Rufus W. Clark, D.D., has accepted his election by the Board of Missions as Secretary for the Fifth and Sixth Missionary Departments. Ever since the Board of Missions received instructions at the General Convention of 1901 to put the department secretaryship plan into practice, Dr. Clark has served as its representative in the Fifth Department without compensation. He is well and widely known, and now that he is relieved from parish duties he will be able to respond to many more calls for aid in presenting the cause of missions.

Dr. Clark is a nephew of the late Bishop Clark of Rhode Island. He was graduated from Williams College and the General Theological Seminary. His parochial work has been done in Calvary Church, New York; St. John's, Portsmouth, N. H.; Trinity Church, Columbus, Ohio and St. Paul's, Detroit. After twenty-eight years in this parish he has resigned to undertake a wider work as the representative of the Board of Missions. For some years Dr. Clark has been chairman of the "Michigan Diocesan Commission on General Missions," and was largely instrumental in organizing the "Laymen's Forward Movement," which originated at Detroit in November, 1904.

Departments five and six include the dioceses and districts from Ohio to Colorado, and from the Ohio River to the Lakes. Dr. Clark entered upon his duties January 1st. His address is 49 Erskine Street, Detroit. He is ready now to respond to any call for information and to accept invitations to speak upon missions to Sunday congregations and week-day gatherings within the two departments.

MISS HIGGINS: HANKOW

MISS BARBER: HANKOW

NEW MISSIONARIES FOR DISTANT FIELDS

MISS SUSANNAH H. HIGGINS, who has been appointed missionary nurse at the Elizabeth Bunn Memorial Hospital, Wuchang, China, is a native of Moundsville, W. Va., and is a graduate of the Blockley, Philadelphia, Training-school for Nurses. She has had a wide experience in general nursing, and for the last five years has filled the position of assistant superintendent of the Episcopal Eye and Ear Hospital, Washington, D. C. Miss Higgins was reared as a Presbyterian, and it is only within the last year that she has found her home in the Church. While she enters upon this work full of enthusiasm for a newly-found vocation, it is the enthusiasm of a well-disciplined character. Miss Higgins combines in a rare degree the practical and the devotional, and will not forget the greater necessity for their spiritual healing, as she ministers to the physical needs of her sick sisters of the Orient.

MISS ELIZABETH P. BARBER, who goes to join Bishop Roots's staff as a missionary worker at Gankin, China, comes of a family who have been Church people for generations. Miss Barber was born in St. Mary's County, Maryland, but shortly afterward moved to Sharps, Va., where she was educated —at home chiefly—in the English branches and the languages. She has desired to serve in the mission field for several years, but home obligations have stood in the way. So she has devoted herself to mission work at home. After studying at the Philadelphia Deaconess Training-school Miss Barber worked at St. Andrew's Mission, Richmond, rendering faithful service among the poor, and teaching in the large parish school. For the last two years she has lived at Paint Creek, W. Va., teaching the children, helping the poor and ministering to the sick, foreign-born miners in the Sheltering Arms Hospital at that place. Her rector says of her: "She is a high type of Christian womanhood. I know of no one better

DEACONESS WEIDENSEE: PORTO RICO

fitted by nature and grace for the work of a missionary."

DEACONESS PAULINE WEIDENSEE, part of whose support in Porto Rico has been guaranteed for a year by the Minnesota branch of the Woman's Auxiliary, received her early education at Galva, Ill. Here at the age of twelve, she was confirmed during a temporary mission service. After finishing high school Miss Weidensee studied music at the Iowa College Conservatory. In 1897 she entered the Deaconess Training-school at St. Paul, and in connection with her studies, worked at St. Mark's, Minneapolis. After completing her course, Miss Weidensee studied kindergartening for a year, serving as a kindergartner in St. Stephen's Mission, St. Paul, until June, 1902. In the autumn of 1903 she was appointed on the staff of workers at the Pro-cathedral of St. Mark, Minneapolis, which she leaves to go to Porto Rico. As a teacher of music, a parish worker, kindergartner and deaconess, Miss Weidensee has had a wide experience. She will be stationed for the present with the parish of the Holy Trinity, Ponce, but later Bishop Van Buren is planning to use her services at the St. Luke Memorial Hospital which he hopes to build in Ponce.

HOW A CHINESE SERVANT BECAME A CHRISTIAN

BY BISHOP ROOTS

MOST men in China, and for the most part their wives agree with them, are convinced that women can never learn anything, and that therefore it is a waste of time to teach them. Even Christians are slow in coming to any other conclusion. Yet some Christian men do try to teach their wives. The case was like this: One of the women who came to Mrs. Roots to be examined for baptism, when we visited Hsinti three years ago, was the wife of one of our oldest converts, to whom she had just been married. But she knew nothing worth mentioning about Christian teaching, and so the rite was refused. The next candidate answered all the questions asked her, and seemed to have an unusually intelligent understanding of what it meant to be a Christian. The contrast between these two women was so marked that Mrs. Roots made special inquiries about them, and found that the latter had had no special teaching from any one, but that she was a servant in the house of the former woman, and had overheard the old man trying to teach his wife. The wife was too stupid to take it in, but the fact that the servant knew so much from simply overhearing the instructions of the man was sufficient proof that some Christian husbands do take pains to teach their wives, even when there is little apparent chance of success. That servant, Huang Tang-sz by name, was confirmed on my last visit to Hsinti. While she is still working in the family she is so earnest and so acceptable to the people that she is to be taken on as an untrained Bible-woman, helping Mrs. Fu to look after the women of the congregation, calling and teaching, but giving most of her time to study, under Mrs. Fu's direction, in preparation for entrance on a regular course in the women's training class.

HANKOW NOTES

BY THE REVEREND L. B. RIDGELY

HOW THE FEAST OF ALL SAINTS' IS OBSERVED IN CHINA

IN every one of our churches in Hankow and Wuchang the Holy Communion was celebrated in the morning of All Saints' Day. In the afternoon the Christians visited the cemeteries, and held service at the graves of the Christian dead. At the Communion service the names of those who have died in the faith during the year were brought to the altar and read aloud, just before the prayer for the "Whole State of Christ's Church Militant."

At the cathedral, after the 8 A.M. service, with its music and sermon, the choir, schools and congregation went in procession to the grave of Bishop Ingle. The English churchyard, where he was buried, lies only around the corner. There a service of hymns and prayers was held beside the cross that marks his grave.

The boys of the choir school have just designed and executed for themselves a new banner which was carried for the first time in this procession, a red flag with two angels blowing trumpets and with the name of the school, all set on in white. The angels are rather grotesque, but the flag is certainly a striking one.

HOW ST. PETER'S CHURCH ESCAPED THE FIRE

ON Saturday morning, November 4th, a fire broke out in the native city of Hankow, China. It raged all day, in "But I only know hymn tunes," said the a high wind. Houses, reckoned in number all the way from 1,000 to 10,000, were burned to the ground. In the very midst of it all stood one of our own Chinese churches, St. Peter's. It seemed doomed. It had no broad courtyard about it, only a gate-house and a narrow area separated it from the native street. Yet it did not even kindle at first. Presently the gate-house took fire. The few Christians who were near joined hands to rescue it. They could not save it, but they prevented the fire from spreading to the church.

Before long, everything near by had been burned, and the fire close to the church was out. Then suddenly a great brand came flying on the wind and set fire to a drying scaffold just behind the church. By that time the Christians burned out in the neighborhood were free from the care of their own houses, and had gathered together at the church. A half-dozen were ready to climb up and put out the fire.

They remained on watch, but no further sparks fell, and next day St. Peter's church still stood safe, looming up in the midst of acres of smoking ruin, the only building spared.

A heathen man on the street was heard to say to another, "Of course! Don't you know the Holy Catholic Church is under the protection of God?"

THE BISHOP AND THE STAGE DRIVER

THE bishop and the stage driver were riding side by side through miles of sand. The desert stretched about them, gray and bare, and still the horses plodded on without a sound, and silence fell upon the two men on the coach. Suddenly it was broken by a low, sweet strain; the bishop was singing under his breath. "Sing out," said the driver. "But I only know hymn tunes," said the bishop. "Sing *them*, then," said the driver. So bishop and driver went on over the plains to the music of the Church's hymns.

AN OPPORTUNITY FOR SOUND INVESTMENT IN BRAZIL

THE REVEREND JOHN G. MEEM,
OF PELOTAS

NEARLY fifteen years ago the Rev. John G. Meem, who had just been graduated from the Virginia Theological Seminary at Alexandria, went to Brazil to join the pioneer workers in that field. For the last eight years Mr. Meem has been stationed at Pelotas, a city of 40,000 people and one of the most important points in the state of Rio Grande do Sul. Bishop Kinsolving writes that "Mr. Meem is said 'to be as well known and as highly esteemed as any other resident of the city, not excepting the vice-president of the State,' who also lives there."

The mission at Pelotas is in sore need of a church. During these eight years it has met in a rented hall. Mr. Meem, who is now in the United States on furlough, has been authorized by the Board of Missions to act as its representative in meeting this need. This is how Bishop Kinsolving outlines the situation:

"I hope all who hear Mr. Meem, now in the United States, will put a check into his hand for the Pelotas church building fund. That congregation of 119 communicants needs help in the matter of building, which is not a small proposition. Rio Grande on the one side and Porto Alegre on the other received home help in securing churches and have gone forward and are no longer a burden on the Board of Missions. The Pelotas church-folk cannot build unaided, notwithstanding their splendid record in self-help. For the past eight years this congregation (all of them poor) have given $500 annually to the support of the Brazilian clergy. From that parish have come three of our most promising candidates for Holy Orders. Two of these are taking the seminary course at their own charges. Last year that congregation (all of them poor, let me again say) raised $2,000 for church purposes. Such facts are rarely paralleled in missionary growth. They have accumulated a building fund of nearly $3,000. But both property and building are so expensive there that with this amount a beginning can scarcely be made. Not less than $15,000 are urgently needed for the Church of the Redeemer, Pelotas. Given promptly, we would be able to consecrate the new church at the next annual council in September, 1906, upon Mr. Meem's return, at which time and place will be held the ordination of four deacons and one priest. What more fitting reward could there be for the faithful labors of a chivalrous missionary and his self-sacrificing flock? From an economic standpoint, too, the outlay of $15,000 would mean the saving of at least $750 a year now expended in rent."

The need for a better place of worship is emphasized by the fact that the owner of the rented hall will not consent to the making of any alterations which

THE HALL IN WHICH THE PELOTAS CONGREGATION MEETS AT PRESENT

would adapt the place more fully to Christian worship. Mr. Meem will be in this country until about June 1st, and until then is anxious to use every endeavor to secure the needed funds for this advance step at Pelotas. Those who wish to know more about the progress of the Church in Brazil, and about this need at Pelotas, should communicate with the Corresponding Secretary, 281 Fourth Avenue, New York, who is arranging Mr. Meem's schedule of addresses. The Treasurer of the missionary society is prepared to receive any gifts that may be sent for the Pelotas church.

ST. JOHN'S CHURCH, TOKYO

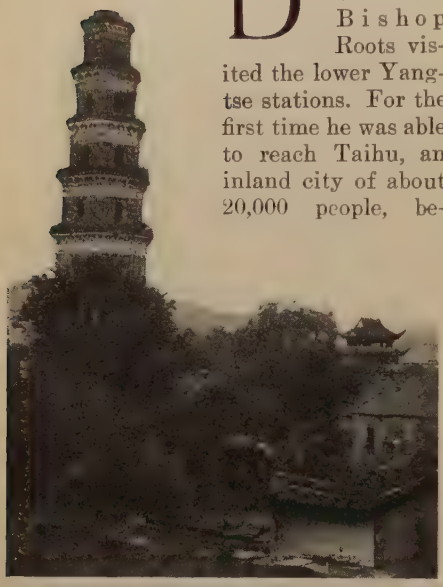
IT is a pleasure to be able to report that the members of the seminary class of which Mr. Kobayashi, of St. John's Church, Tokyo, is a member, will probably replace the communion service destroyed at that time, and that the Babies' Branch of the Diocese of New York will replace the font. Another friend has given the chancel chairs, the lectern and the pulpit. The other items still needed, and the cost, are as follows: Altar, credence table and chancel rail, $50; prayer desk, $10; organ, $100; chairs, 100 for the body of the church, $100; windows (plain glass), $40.

MAEBASHI, JAPAN, SENDS THANKS FOR HELP

THE Rev. Charles H. Evans and Mrs. Evans, of Maebashi, where, it will be remembered, the mission house was destroyed by fire about a year ago, desire to thank those who shared in the rebuilding of the residence. They have tried so far as possible to write personal letters to all whose names they have had as contributors, but many givers desired to remain unknown. Mr. and Mrs. Evans hope that all of these unknown friends may see this acknowledgment of their kind sympathy and assistance. The prayers of all for the success of whatever work may be carried on in the new house are also asked.

TAIHU'S FIRST CONFIRMATION SERVICE

BY THE RIGHT REVEREND LOGAN H. ROOTS, D.D.



THE TAIHU PAGODA

DURING October Bishop Roots visited the lower Yangtse stations. For the first time he was able to reach Taihu, an inland city of about 20,000 people, between sixty and seventy miles west of Gankin, of which it is an important out-station. The party included Bishop Roots, the Rev. Edmund J. Lee and Dr. Harry B. Taylor, of the Gankin staff, together with fifteen Chinese, as carriers of the sedan chairs and the necessary camp baggage, for country travelling in China still has many of the elements of an exploring expedition in a new land. The first stage of the journey was made on foot to a small river where boats were taken. At nightfall twenty-four miles had been covered. Next day the journey was resumed in the chairs and on foot. Twenty miles from Taihu the party was met by the Chinese catechist in charge of the station, Mr. Tsen. Taihu has no resident foreign missionary. It is not even possible to spare a Chinese clergyman for this point. Bishop Ingle visited Taihu in October, 1903, shortly after the station had been opened. It was one of his last visitations, for immediately after his return to Hankow he was seized with the illness which ended his useful and devoted earthly life.

Bishop Roots thus tells the story of the first confirmation service ever held in Taihu:

We were unable to reach Taihu that night, and stopped at a place about twelve miles distant, in a Chinese inn. As soon as we arrived it was announced that Dr. Taylor would hold a free clinic, and in a few minutes patients began to come in. Dr. Taylor had his hands full all the spare time we had in this place—Hsin-tsang. The first rush was not over until after supper time, and then after supper they continued to come until bedtime. Next morning a new lot was ready, and again Dr. Taylor had to close the clinic before all had been fully attended to. Many of the cases could be treated on the spot, or suitable medicine dispensed without hesitation. More serious cases were either refused outright—for it is well to have the people understand that the foreign doctor is not a quack who professes to cure everything—or were referred to the hospital in Gankin, and told how much relief they might expect if they would go there and accept careful treatment. About fifty patients were seen, at least half of whom, Dr. Taylor said, would probably be cured of their complaints, while almost all would be greatly benefited by the medicine he gave. Mr. Tsen, with his usual zeal, took advantage of the crowd attracted by the clinic to preach, or to explain informally, concerning the message of the Church to the Chinese people.

When it came time to leave Hsin-tsang, we found that the proprietor of the inn was one of our inquirers, and that he would positively accept nothing from us for our night's lodging or the trouble we had given him.

Starting from Hsin-tsang on the morning of the third day out from Gankin, we stopped first at a place just across the Taihu River (which runs through Hsin-tsang, and which we crossed at once) to see the daughter of one of our Christians, who lay desperately ill with high fever. We have not yet heard whether she passed the crisis after the doctor's visit, but we had at least the opportunity to show sympathy, and the doctor said that she might be pulled through with the little help that he was able to give. Others also wished treatment at the place where we stopped, but we had to decline, as we were already so late with our schedule.

We reached Taihu about two o'clock in the afternoon. We had been greeted at Hsin-tsang with fire-crackers, and other Christians had there joined our party. More than a mile from Taihu the fire-crackers began again, and every little way we were joined by small parties of our people till the procession was rather a long one by the time we reached the city. Salutes were fired for us, and at the chapel a final burst of explosives welcomed us to our destination. I was much pleased to find, however, that there seemed to be little unnatural excitement about the welcome given us in Taihu. In some places the excitement extends to the whole population, and that always makes one suspicious that the foreigner's advent is looked upon as representing the introduction of a peculiar and powerful force, fraught with great material consequences to the whole people. I saw no trace of this in Taihu, and everything about our visit coincided with the good reports we had heard about the place and the people. Shortly after our arrival Mr. Tsen told us that a feast had been prepared for us and that if we were ready we could sit down at once. We were hungry, and gladly accepted the invitation, From this time on, in the most unostentatious and thoughtful way, the Christians provided our meals, except breakfast, and we sat with the few who represented the rest in the most agreeable way imaginable.

Later in the day Mr. Lee and I began the examination of the candidates for confirmation. There were twenty-two, all men, the oldest, Ma Wen-hsin by name, now seventy-three years of age, has been connected with us for a longer time than any of the others. All of them passed good examinations, some of them being very well prepared indeed. About 8:30 in the evening we had evening prayer and confirmation. The service was an impressive one, the cramped chapel being full, and the whole congregation taking part wherever they had a chance. The singing was wonderful. I have heard queer singing before, but never anything like this. The sound filled the house and seemed to envelope one like a dense cloud. Everyone sang, some fast and some slow, but all waiting for one another at the end of each line, and each in the key which allowed him to produce the greatest volume of sound. I tried to join in the singing, but could not even hear my own voice, and gave it up. At the next service Mr. Lee suggested that we omit the singing, but Mr. Tsen said they all enjoyed that part of the service so much that we had not the heart to deprive them of it. To our ears it could hardly be called even a joyful noise, being so solemn and monotonous; but it did have an element of harmony in the regularly observed pauses at the end of every line, and I think it was a characteristic expression of the life of these people—simple-minded, earnest, self-respecting, harmonious, though according to our standards only at the beginning of their training.

The service lasted until ten o'clock, and after this came another feast which, together with a small clinic held by the doctor, made it past midnight before we got to bed.

The next day it rained, sometimes very hard, but that did not interfere with the work we had on hand, unless that it may have made the doctor's clinic smaller than it would have been. The patients were waiting for the doctor, and the candidates for baptism for Mr. Lee,

THE MEMBERS OF THE FIRST CONFIRMATION CLASS AT TAIHU
Bishop Roots sits in the centre, the Reverend Edmund J. Lee, of Gankin, is at his left, and Mr. Tsen, the Catechist of Taihu, is at his right

by the time we were ready to begin—about eight o'clock. I assisted the doctor, translating as well as I could the peculiar speech of Taihu and the surrounding country, and the medical phrases and terms with which I am not familiar. For more than two hours a steady stream of patients claimed the doctor's attention. During the whole of our trip, Dr. Taylor treated about 100 patients. When the new hospital at Gankin gets into working order, the possibilities of extending the work in the surrounding country stations will be very great, and where efficiently conducted the medical work is always a powerful aid in establishing the Church.

About eleven o'clock Mr. Lee had finished his examination of candidates for baptism and for the catechumenate, and the service was held. Three men were baptized and twenty men admitted catechumens. We have good reason to rejoice over the development of the Church in Taihu, though the absence of women from the services and from our roll of the baptized is a defect which we must remedy as rapidly as possible.

Taihu is not a strategic centre at present, and the city is in a dilapidated condition, like the condition of most cities in the Yang-tse valley, which were devastated by the military forces of the opposing armies as they swept back and forth during the thirteen years of the Tai-ping rebellion, and which have never fully recovered. This leads to the reflection, however, that our work in Taihu is nevertheless encouraging and important, for the people have good material in them, and their spirit is such that we confidently expect them to contribute much to the development of the Church throughout the District of Hankow. They will probably furnish workers, both men and women, and their example of steadfastness in the faith, of energy in spreading the Gospel in neighboring communities—we have already the beginnings of Christian communities in several of the adjoining towns and villages—and of interest in the Church of Christ throughout the world (they contributed $25 as their part of the apportionment of the District of Hankow for general missions last year), will be a stimulus to the whole mission.*

* Leaflet No. 241 tells this interesting story of "How a Chinese Congregation Gave Its Apportionment." To be had for the asking from the Publication Department, 281 Fourth Avenue, New York City.

In general, we may say that our mission work is of two kinds: that which we inaugurate and maintain at strategic centres, whether or not there is any response on the part of the local community, and that which we take up because we are led into it by spontaneous growth in places where but for that growth we should not yet have gone. Our work at Gankin is of the first sort, and so far it finds little response from the city people themselves. We continue it, however, and are strengthening it as fast as we can, because it is in the commercial and political centre of the province and all our work in Nganhwei requires a well-established centre at the capital. Taihu, on the other hand, is comparatively inaccessible (though less than seventy miles from Gankin) and it will probably be many years before it has a railway. But the work there grew up of itself, and we had no choice but to take charge of it. Our plans must provide for development of these two kinds, and it is manifest that the two kinds are interdependent. It would be impossible to have Taihu without Gankin, and both heartless and short-sighted to neglect the appeal of Taihu.

The Taihu people have recently bought a piece of land for their new church which, mainly by means of the gift of a generous friend in America, they are now erecting. This church building, though neither very large nor elaborate, should prove a great blessing to the Church in Taihu. It will remove what is now the chief material obstacle to the development of the work among the women by providing sufficient room for the women in the church.

When we started from Taihu on the return journey to Gankin we were escorted for nearly a mile across the sandy plain outside the city by twenty or thirty of our good Taihu people, all of whom kept up with our rapidly moving chairs all the way. They started us with a lot of the inevitable fire-crackers, and at the end ran ahead of the chairs a short distance, where they then stopped and set off the final booming salute as they themselves stood on either side of the road and bowed in the dignified Chinese way their respectful farewells.

"GOOD-BYE TO THE BISHOP"

SOME OF THE YOUNG WOMEN INDUSTRIAL STUDENTS AT ST. AUGUSTINE'S, RALEIGH

NOTES FROM ST. AUGUSTINE'S SCHOOL, RALEIGH

MORE than twenty of the girls at St. Augustine's School are industrial students, earning their way through school. They have their specified duties through the day. A certain number are in the kitchen; some have the care of the girls' building; a number are in the laundry; others work in the sewing-room, and all attend the night-school. Every girl attending the day-school is required to give thirty-five hours of manual labor, together with $7 per month, to cover her tuition.

¶

ON one of the hottest of Southern summer days the vice-principal, riding through the country, saw a small boy plowing in the field. His fellow-laborers, both man and beast, had succumbed to the intense heat, but the boy, with cheerful whistle, was trying to encourage his mule to further effort. Attracted by the boy's grit, Mr. Delaney succeeded in bringing him to St. Augustine's. He entered as an industrial student, was given his share of the daily work and after a year's trial as to ability and faithfulness received his first wage—the munificent sum of fifty cents a month. With the same perseverance that showed itself at the plow under the scorching sun, the boy worked his way up, entered the trades' class, became master of his chosen trade, and is now the able assistant of the teacher of the class in masonry.

¶

ON the afternoon before Thanksgiving Day there came to St. Agnes's Hospital a delegation of children from St. Ambrose's parish school (colored), of Raleigh, drawing their little carts filled with groceries and fruit, and

bringing a contribution of $1.05 for the building fund. These were the voluntary gifts of the children, some of whom had added their one penny to the building fund, and both gifts had been first offered on St. Ambrose's altar. This is a proof of the widening influence of the hospital in the lives of the people for whose sake it exists. On the evening following Thanksgiving Day the members of the Woman's Auxiliary and the teachers of St. Augustine's went in a body to the hospital, "surprising" Dr. Hayden and carrying each a pound of "daily food."

¶

ONE of the students in the first year normal class is anxious to earn a scholarship and so is doing housework before and after the day session of school, in addition to her required daily hour of manual labor. She finds time besides for lessons in sewing and physical culture and has completed her course in the cooking-school.

¶

THERE are fifteen members in the school branch of the Brotherhood of St. Andrew. These go each Sunday morning in groups of two or three to hold service in the cabins at Fisher's Farm, where the people cannot be induced to come to the chapel, but are willing to have the Church services brought to them.

THE CHURCH STUDENTS' MISSIONARY ASSOCIATION CONVENTION

DECEMBER 5th–7th, 1905

BY THE REVEREND HENRY A. McNULTY

THE nineteenth annual convention of the Church Students' Missionary Association met at Cambridge, Mass., December 5th-7th, 1905. The arrangements for the entertainment of guests were carefully planned and carried out by the two entertaining chapters, the St. Paul's Society of Harvard University, and the Missionary Society of the Episcopal Theological School. Through the courtesy of the Dean of Radcliffe College the women delegates were provided for, the men finding quarters among the members of the entertaining chapters. The attendance was the largest in the Association's history, thirty-three institutions, of which twenty-seven had chapters, sending delegates, with a total registration of 102. The number of those attending, not including those present at the closing meeting, was about 150.

The meetings were held in Phillips Brooks House, Harvard, St. John's Chapel of the Theological School, Christ Church, and Sander's Theatre. A celebration of the Holy Communion was held on both mornings of the convention, and the various meetings included the business sessions and addresses, including a cordial address of welcome by Dean Hodges, with a helpful quiet hour at the beginning and a little after-meeting at the close of the regular programme. The reception of the delegates at the opening of the convention gave an opportunity for all to become acquainted; and this informal gathering of students, representing twelve theological schools of the United States and Canada, twelve colleges and universities, two deaconess' training-schools and seven boarding-schools, was in itself an inspiration, for it brought together on a common ground the younger and older elements in the student world, and made all feel that the work itself was one in principle, and that each had his particular contribution to bring.

The following men were elected to serve on the executive committee: The Rev. Arthur P. Hunt, the Rev. E. P. Smith, John W. Wood (all for two

years, in accordance with the new constitution of the Association), and the Rev. Harvey Officer, Jr., Francis H. Holmes and J. S. Rogers (all for one year).

During the business sessions the letter from the Rev. D. T. Huntington, the Association's missionary at Ichang, China, was read, and his fine work was heartily endorsed. The various chapters were also given opportunity to tell of their work, and four new chapters were reported as having joined the Association. The executive committee's report showed real progress, both in work accomplished and in financial strength; so that the year to come opens propitiously. The most interesting part of the business sessions was, however, that in which the question of the college work in its relation to the C. S. M. A. and the Brotherhood of St. Andrew came up for discussion. The vice-president, Mr. H. McF. B. Ogilby, Harvard, '07, read an interesting paper on the subject from the Harvard standpoint, while the chairman of the executive committee, the Rev. A. P. Hunt, Mr. R. H. Gardiner, the president of the Brotherhood, the Rev. Harvey Officer, Jr., of Princeton, and one or two others, spoke. If no definite solution was reached, at least the careful consideration from so many standpoints of this most important subject bids fair to open a way in the not distant future to a proper understanding of what can best be done in the college field among Churchmen.

Turning now to the addresses, it was clear to all present that "Opportunity" was the note of the convention throughout, while Dr. Nash in the opening quiet hour drew his strong picture of what life means at its best, the life hid with Christ in God, and showed how the Lion of Judah alone was able, by His power of perfect sympathy, to break the sevenfold seal which had been stamped upon the mystery of this world's sin and sorrow; and then he closed by showing how the Christian must be pure in heart to do God's will, for only thus can we see God. But if we do see God, then there can be to us no home or foreign field, but just one world for Christ. And therein lies our world-responsibility and world-opportunity.

But how may we learn what these opportunities are? The Rev. E. P. Smith, the Educational Secretary of the Board of Missions, showed how knowledge of the field can be gained by organized study, and how our choice of a field for study should be directed by three important factors, namely, interest in some particular field; material obtainable; and crisis, that is, the special opportunity presented by any particular race or nation. Mr. Smith's address was of great help, and led to much discussion on the methods in use among the several chapters.

It was but natural that the question should arise as to how the Church was applying its methods in meeting the opportunity before it. The Rev. Arthur M. Sherman, of Hankow, China, who spoke on the subject "The Board of Missions and the Missionary," told of the careful consideration shown the missionary by the Board, and how the Board of Missions, through its various committees, but especially through its secretaries, keeps in touch with the missionary. He spoke of the need, not so much for money as for men and women to go and take their part in the crisis now at hand in the East. The Rev. Dr. Mann, of Trinity Church, Boston, presented the reverse of Mr. Sherman's picture, speaking of "The Board of Missions and the Parish," and laying particular stress on the responsibility of the rector to represent in his own person the Board of Missions to his people.

But for the student: what is his or her interest in this big question? This the three speakers at the Thursday morning session brought home with telling force. To the boy while still in boarding-school, the foreign field, so the Rev. Dr. Peabody of Groton School well brought out, appeals not so much through books as through personalities —the men whom he hears tell with their

own mouth about their work. The home field, especially on its practical side, appeals much more strongly; and he spoke of the way in which the Groton boys were working for the poor boys of the cities in their summer camp, and of how the work of the boys and masters together had been the means of starting missions that have developed into independent parishes in the neighborhood of the school. Mr. J. R. Mott followed, carrying the work one step higher, into college and university life, and showing by powerful argument and facts that in the present day students, more than any other body of Christian men and women, are vitally interested in the missionary problem, and that this interest is growing, as proved by the fact that 3,000 students in the past nineteen years have gone to foreign lands alone, and that the past nine years have seen more missionaries, by 100 per cent., sent to the fields from our colleges than did the preceding nine years. The Rev. Dr. Roper completed this phase of the subject by showing how the missionary problem faces in the most personal way the young man studying for the ministry or the young woman in training to become a deaconess.

What, then, are the calls? It would be quite impossible to give in detail the account of the needs as they were developed through the burning words of the Rev. S. C. Hughson, O.H.C., who told of the need for lives consecrated to work among the Southern Negro and the mountaineer; or as the Rev. Arthur M. Sherman and the Rev. H. St. George Tucker told of China's and Japan's call to the West for laymen as teachers and physicians, for clergy, for women to help their fellows; or as a native Japanese, Miss Hayashi, told through an interpreter how much Christianity had brought to her of peace and love; or as a native Chinese, the Rev. Kong Yin Tet, spoke of what his own people were doing in Honolulu. It would be unworthy of the subject to tell—when it cannot all be told—the sad story of Mormonism and its debased religious conceptions, its low standard of womanhood, its false conception of manhood, as Bishop Spalding, in a wonderfully interesting address, told the convention. Nor does space allow more than mention of the thoughtful paper by Professor Wright, Dean of the Harvard Graduate School, on "The Most Pressing Calls To-day." Suffice it to quote the closing words: "Those that are called (*i.e.,* to the mission field) go essentially as man to man. And for that meeting, if the issue be that the man is to be led into the ampler life, the comer must be strong; strong in all that makes a man's strength, a strong love founded on immortal Love; a strong hope, a far-seeing vision, and quenchless endeavor."

So the convention came to its closing meeting, when, after a fitting introduction by Bishop Lawrence, Mr. Mott once more spoke, showing how possible is the world's evangelization if the student body will but face its opportunities and see that the question is not one of years to come, but one for the present. "Many students," he only too truly said, "live as though they were to have the opportunity of going two or three times to college instead of once. They have the vision of what they *will* do. Why must they put off the decision of their life-work until the practical problem has become entirely theoretical, and the habit-forming time is past and nothing done? Christ's charge to love our neighbor as ourself comes with as binding a force as do the Ten Commandments. Let us, as students, do what we can to prove by our lives our faith in Christ."

And Dr. Lloyd closed the meeting by an address all too short, in which the risen Saviour was pointed to as the goal for all our lives; so that we, looking on Him, may be His interpreters to all mankind, to the end that the whole earth may be gathered together in one for Him and to His glory. And for us, the end of missions must be that we go back now to tone up our lives once more, knowing that the Master may trust us, to send us where He will, there to interpret to the man He redeemed the meaning of that man's life in the fulness of the Resurrection glory.

THE REVEREND S. HARRINGTON LITTELL,
OF HANKOW

A BEARER OF GOOD NEWS FROM CENTRAL CHINA

Mr. Littell's first furlough and what it will involve—The faith and enterprise that make progress possible—Establishing the Church in the heart of a great province—How a Buddhist priest helped the Church to secure property.

THE many friends of the Rev. S. Harrington Littell, of the District of Hankow, will be interested to know that he is shortly coming to this country on his first furlough, having sailed from Shanghai on December 31st. Mr. Littell went to China in 1898, after having graduated from Trinity College and the General Theological Seminary. He has had a varied experience during his seven years' service in the field. For more than four years he was stationed in Wuchang in connection with the associate mission, but worked also in Boone School. When the present bishop came to this country for furlough in 1903, Mr. Littell was transferred to Hankow and took charge of St. Paul's Cathedral, one of the largest congregations in the mission. He has remained at the head of this work ever since. The duties of a rector of a Chinese congregation are numerous and exacting. Not only does Mr. Littell have his own people to look after, besides doing as much aggressive mission work as possible, but he must direct a large force of Chinese helpers, clergymen, catechists, Bible-women and others. Then, too, much time must be given to the training of other helpers as teachers and catechists. Mr. Littell has discharged all these duties with signal success.

In addition to his work in Wuchang and Hankow, Mr. Littell has been con-

nected with two important enterprises, resulting in the extension of the mission to new centres. He was one of the leaders in establishing the Church at Kiukiang, our only station in the large province of Kiangsi. It was largely through his efforts that the Church secured the well-located property it now possesses in that city. An opportunity offered to purchase on favorable terms, and Mr. Littell, with the approval of Bishop Ingle, accepted the responsibility of the debt, although the way out was not entirely clear. His belief that the Church at home desired progress in the field and would back up every wise venture of faith was fully justified. More than a year ago he had the satisfaction of knowing that the Kiukiang property was free from debt.

Changsha is the capital of Hunan, until lately a province bitterly opposed to all things foreign, but now anxious for information and instruction. The mission there was begun about three years ago, when the American missionaries at Hankow and Wuchang contributed the funds necessary to send a Chinese clergyman and catechist to this important point. For two years the work was maintained by the missionaries themselves. Only during the current year has it received any regular aid from the Church at home. The development of the mission has been so rapid and promising that the purchase of property became imperative, and last spring an opportunity occurred for securing just what was needed, for $5,000. Again, Mr. Littell, who had a large share in bringing the purchase to pass was without funds, but the need of the situation was such that, with the approval of Bishop Roots, he determined to assume a heavy load again. No sooner had the bargain been made than the American missionaries of the district contributed over $500, or more than one-tenth per cent. of the whole amount. This was the beginning of the Changsha equipment fund. If the purchase had been delayed even for a few months, it is certain that the property would have cost nearly fifty per cent. more, so rapid has been the recent rise in Changsha values.

Strangely enough, the attention of the missionaries was turned to the possibility of buying property by a Buddhist priest. Our Chinese clergyman at Changsha, the Rev. Mr. Hwang, had, through some kindness, secured the friendship of this Buddhist official, Chin Lien by name, and was one day speaking about the possibility of having to give up the rented quarters and the difficulty of finding a place suited for carrying on the new mission. "Why do you rent?" asked the Buddhist priest; "why don't you buy?" You sell us a place and we will," said Mr. Hwang, jokingly. "All right," replied Chin Lien, "come along," and he led Mr. Hwang to property which he knew could be secured. While this was not exactly suited to the mission needs, it led to the discovery of a place that was just what was required.

At first the local mandarin hesitated to stamp the deed, fearing that the missionaries were merchants securing land for business purposes under the color of the Church, but his suspicions were allayed by a friend of his, an old gentleman, quite unknown to Mr. Littell, or even to Mr. Hwang, who said he knew all about the "Holy Catholic Church" and would vouch for the good intentions of its representatives. This incident shows that the work bears a good name among the non-Christians of Changsha.

When Mr. Littell reaches this country he will have to turn his attention promptly to securing funds to care for this Changsha debt. When it is remembered how much of progress the Changsha mission represents, there should be little difficulty in finding Church people who will gladly give the $4,000 necessary to free the land and the Chinese buildings upon it. Then the larger undertaking of building a house for foreign missionaries to cost $6,000 and a school for girls to cost $8,000 will have to be attacked. It is most important that

there should be resident foreigners in Changsha in order that they may counsel with and direct the Chinese workers and help the latter in extending the Church to neighboring towns where opportunities are already opening. At such a centre as Changsha, too, there should be a boarding-school for girls which will do for the young women of Hunan what St. Hilda's, at Wuchang, is doing for their sisters of Hupeh.

As a speaker on behalf of the China mission Mr. Littell is sure to interest all those who are privileged to hear him. His schedule of engagements will be made at the Church Missions House. All who desire to have a share in equipping the Changsha mission should notify the Corresponding Secretary, 281 Fourth Avenue, New York, of their desire to have Mr. Littell speak to congregations, men's clubs and branches of the Woman's Auxiliary. It may not be possible to meet the wishes of all, but every effort will be made to enable everyone to have the privilege of meeting Mr. Littell and hearing of this important work. He will reach this country about February 1st, and after a few weeks of rest will be able to take engagements, probably about March 1st.

In 1901 Mr. Littell married Miss Charlotte Mason, of Detroit, a member of the Hankow staff, who has done admirable work among the women and girls.

NEW VENTURES IN OLD MEXICO

A Stranger in a Mexican City—Holding Services in a Railroad Car—Gratitude for the Opportunity of once more Worshipping God as at Home—Organizing two Congregations.

THE Rev. G. L. L. Gordon, who has been appointed by Bishop Aves and the Board of Missions to minister to the English-speaking people at Puebla, Orizaba, Jalapa and Oaxaca, in Southern Mexico, arrived at Puebla, which is to be his residence, on November 7th. Owing to the absence of the leading Church layman of the community, no preliminary work which would make possible the immediate holding of services had been undertaken. Mr. Gordon found himself therefore in a city of 100,000 people in which are many conditions that can only be described as mediæval, knowing but very few words of Mexican Spanish and entirely unacquainted with the residents of the city. Without a church, rectory or equipment of any kind, services on November 12th were out of the question. Within the week Mr. Gordon secured the names of a number of resident English-speaking families, and through the mail sent notice of his arrival and his expectation of making an early call. From Monday to Saturday he and his wife called on nearly every family of the American and English colony, and were cordially received with promises to share in the enterprise of building up a Church congregation in Puebla. Some expressed great gratification that they were once more to have the privilege of taking part in a Prayer Book service.

The next matter to be determined was the place of holding services. Some years before a small church had been erected, but misfortunes came, the English-speaking services were given up and the church was sold. When Mr. Gordon went, with one of the local people in the hope of obtaining it as a place for Christian worship again, they found that it had been entirely remodelled and converted to business uses. They then tried to rent a house with a room sufficiently large to serve as a temporary chapel, but when the owners learned that American Church services might be held in the house, they were unwilling to come to terms. As a last resort, the management of the Mexican Southern Railway offered the use of a private car, and in that, on Sunday, November 19th, twenty-two people assembled for the first service. The Holy

Communion was celebrated and an offering made. During the week Mr. Gordon continued his visiting among the people, and on November 26th services were again held in the private car.

On November 29th Mr. Gordon made the journey to Oaxaca, one hundred and fifty miles to the south. Here he found an English-speaking community of about one hundred people, in a city of about 30,000. Not all were members of the Episcopal Church, but all welcomed him enthusiastically because of the opportunity of "once more being able to worship God as at home." "Are the services to be regularly held?" "We hope so much that they will be," were the question and the hope generally asked and expressed.

At Oaxaca there is no church for English-speaking people, and it was found impossible to rent any satisfactory place for services, so on December 3d the first celebration of the Holy Communion, according to the Anglican rite, was held in a private house. Thirty persons were present and made an offering to be used for the expense of beginning the Church work among them. On the following day a meeting was held in the Hotel Chavez, and a congregation organized under the name of the Church of the Holy Trinity. Officers were elected and a subscription list was opened. A woman's guild was formed and steps were taken toward the beginning of a church building fund.

Returning to Puebla, services were held once more on December 10th in the private car. On the twelfth a meeting was held at the residence of Mr. W. L. Morkill, for the organization of a congregation, under the name of the Church of the Advent. It was decided to rent as soon as possible a suitable house, which would serve the double purpose of rectory and chapel. A woman's guild has since been organized.

The spirit manifested by the people, both at Puebla and Oaxaca, promises good things for the success of the two congregations. In each instance it was decided to make a definite pledge toward the stipend of the clergyman in charge, in addition to gifts for the expense of maintaining service and the opening of a fund for church building. Mexico is rapidly filling up with American and European business men and their families. It is of the utmost importance that the Church at home should do everything in her power to aid these people in their desire to establish and maintain congregations, which will undoubtedly in time develop into self-supporting parishes and will become centres from which help may be given to other places.

THE BURDEN BEARER OF MEXICO

THE HOSPITAL OF THE GOOD SHEPHERD, FORT DEFIANCE, ARIZONA

THE CHURCH AND THE NAVAJO INDIANS

ONE of the most difficult missionary problems in the Indian field of this country is that presented by the Navajo reservation in northeastern Arizona. Here on an area of about 20,000 square miles, 20,000 Navajos live. They are largely a primitive and pastoral people. They are distrustful, and for the most part with good reason, of the white men. Their tribal customs and religious beliefs are largely founded upon superstitions almost grotesque in character and pathetic because of the suffering they entail. About eight years ago, through the enterprise of some of the branches of the Woman's Auxiliary in the Diocese of New York, a hospital was opened among these people under the care of Miss Eliza W. Thackara. This medical work seemed to be one of the most effective ways of securing a hearing for Christian teaching and for bringing helpful Christian influence to bear upon the Indians. Throughout these eight years Miss Thackara has stood at her post with fine courage and steadiness. Physicians, nurses and other helpers have come and gone, but she is still there as the Church's messenger to a needy people. There has never been a resident clergyman of the Church upon the reservation, but Miss Thackara does her best through individual teaching of the older people and through simple classes for the children. Gradually she has gathered about her a little group of Christians, some of whom have become communicants. The following incidents told by a young woman, who for about two years has rendered valuable service as a nurse, indicate something of the obstacles which must be overcome before any lasting impression can be made upon the people.

"Recently there came to us an Indian suffering with rheumatism. He was a graduate of the Government School at Grand Junction, Col., where he spent six years of civilized life and one year employed in a doctor's office. A year ago he returned to the reservation and shortly afterward became ill. His friends persuaded him to call in the medicine men and have a 'singing.' They sang over him until his last dollar, as well as most of his relatives' ponies and sheep were spent. Then as he was no better, they brought him to the hospital, where he quickly recovered. His faith in the hospital was so strong that he asked permission to bring his aunt, 'Mrs. Red Moustache,' and her brother, 'Luke,' who had been invalids for years, and had spent their living on the medicine men in vain.

"The boy told the following story concerning his aunt's illness: Seventeen years ago, this woman had killed a coyote, which had been making depredations upon her sheep-fold. As the Indians believe that departed spirits some-

times return to earth in the form of a coyote, this one was thought to have been possessed with a human spirit, which, after death of its coyote body, sought vengeance by shooting into the woman's foot while she slept, with a bow and arrow made of human bones and hair, a bean, which has ever since been wandering around in her body. When she came to the hospital she was covered with scars where the medicine men had made incisions in a vain effort to recover the bean. As her case was purely mental, our treatment and medicine had no effect upon her. She returned to her *hogan* no better than when she came; we could not cure her mind.

"Her brother 'Luke' was the most superstitious Indian I have ever met. He was continually haunted by *chindies* (devils), and always carried with him a long black stick with which to drive them away. Nothing would induce him to retire without it, and often in the night I would hear a great rattling and banging in the ward. Investigation would show that it was Luke driving the *chindies* from beneath his bed. Each morning the stick would receive a fresh coat of black with a charcoal from the fireplace. A headache was due to *chindies* dancing beneath the scalp, and he was much disappointed when he failed to persuade the doctor to remove it, and take them out.

"Selah Begang (son of Selah) I found seriously ill in his *hogan* and persuaded him to come to the hospital. He had almost recovered when his friends came and took him away to the medicine men. Very often a patient's one chance of life is destroyed by their treatment. He is forced to remain awake during the singings (which sometimes last for weeks) lest, while he sleeps, the *chindies* carry away his spirit."

At present the hospital has no resident physician, but valuable aid is being rendered by the efficient government doctor at the neighboring agency. Miss Wilson, the hospital nurse, recently left to take a post-graduate course, and Miss Thackara sorely needs another trained helper. Will anyone volunteer? A good missionary cook and housekeeper would be particularly valuable.

AN OLD CHIEF COMES TO THE HOSPITAL

THE DEFENSE OF LEOPOLD'S RULE IN AFRICA

BY ROBERT E. PARK, SECRETARY OF THE CONGO REFORM ASSOCIATION

A PECULIAR interest attaches to *The Story of the Congo Free State.** In this book King Leopold of Belgium appears before the American public in the person of his attorney, Mr. Henry Wellington Wack, to answer for himself the charges which, with increasing vehemence and more terrible particularity, from year to year and month to month have been made against his policy and his government in the Congo. The publication of this book means that the king, not satisfied with the ordinary channels of communication of one foreign power with another, desires to take his case directly to the American people and argue it before the bar of public opinion. Something similar has been done in England, Germany and France. A great society has been formed to defend the king's policy at home and abroad. A magazine published in three languages, and entitled *The Truth about the Congo,* is circulated widely in Europe and America. In this and other ways, by lectures, contributions to the magazines and daily newspapers, an attempt is being made to influence the public opinion of the civilized world in favor of the policy of dealing with the natives at present at force in the Congo State. To the Congolese literature of apology and justification Mr. Wack's book is an important contribution.

As an attorney's plea, as a product of that extraordinary institution, King Leopold's International Press Bureau, *The Story of the Congo Free State* is an interesting and important document. As history, however, it is grotesque. Its perspective is warped by the determination to make as little as possible of everything that has been said against the Congo Government and to picture its achievements in nothing short of heroic outlines. This has resulted in giving, in his narrative, an exaggerated importance in some cases to trivial incidents, which have had little or nothing to do with the development of the Congo State, and in others it has resulted in the total suppression of whole chapters that are of unquestionable importance in the history of the state.

If *The Story of the Congo Free State* was intended to be history, it gives a wholly undue importance to the activity of a few obscure individuals connected with the movement to bring about Congo reform. If it was intended as an account of the Congo reform movement, to which it devotes a disproportionately large part of the text, it certainly should not have dismissed with a few abusive remarks the hundreds of witnesses and the volumes of testimony which have been produced during a period of ten or twelve years in the effort to secure a hearing before an impartial tribunal of those who represent the interests of the native peoples. Aside from mere technical questions, legal and economic, which are discussed in the course of the book, the defense consists: (1) In a description and glorification of the material progress of the state; (2) In an attempt to impeach the motives of those who have attacked the policy of the government in the treatment of the native peoples.

Little or no attempt is made, except by way of innuendo and suggestion, to disprove the evidence offered in the memorial to Congress on which is based the request for an international investigation. A very complete account is given of the trial of an English officer formerly in the employ of the Congo Government,

* "The Congo Free State," by Henry Wellington Wack. $3. (New York: Putnam.)

An illustration from "Leopold's Rule in the Congo" by E. D. Morel.

SOME OF THE VICTIMS OF THE POLICY OF THE CONGO GOVERNMENT

"By courtesy of the Congo Reform Association."

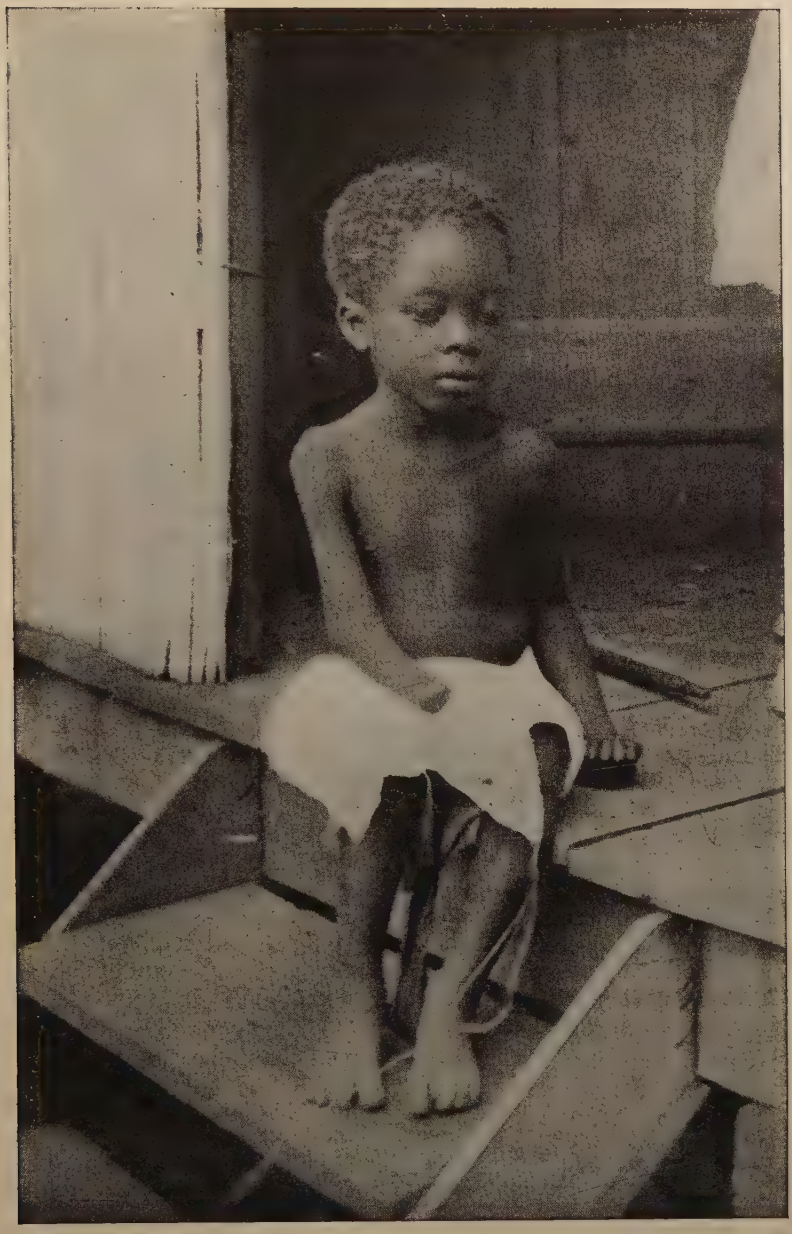
who, it appears, had attempted to blackmail certain of his fellow officers by printing gossip that he had heard and could not prove in regard to their actions in the Congo State. No attempt is made to show that the general description of conditions given by this officer, aside from its personal references, is not a faithful one. On the other hand, evidence from other sources, which has not been refuted, the evidence offered in the official statement of Consul Roger Casement to the British Government and the evidence presented during the past year to the commission of investigation sent out by King Leopold himself, show that nothing that has yet been written about the Congo State has painted the effects of the king's policy there worse than it is.

Mr. Wack's purpose in introducing this wholly irrelevant incident into a history of the Congo State seems to have been the desire to impeach, indirectly, by suggestion, the testimony of everyone who has contributed in any way to our present knowledge of the iniquitous system which King Leopold has imposed on the native. In this, however, the incident has not served its purpose, since the sole aim of those who have in recent years made known to the world the conditions in the Congo has been to secure an investigation before an impartial tribunal of all the facts.

An illustration of the trivialities that this book deals in under the title of history, is the account it gives of the attempt to discredit in the eyes of the English and American public Mr. E. D. Morel, secretary of the English Congo Reform Association. Mr. Morel is the editor of a newspaper that deals exclusively with West African affairs, and the author of several important books on West Africa. He has done more than anyone else to reveal to the world the nature and purposes of the government King Leopold has imposed on the Congo State.

To get these facts is a delicate and difficult task, requiring both diplomacy and enterprise, because the Congo Government, though professing philanthropic motives to the world, has from the first been inspired mainly by commercial motives. In order to play this dual role —the philanthropist in Europe and the trader and monopolist in Africa—it has always made a state secret of its internal affairs. Its employees and officers are sworn to secrecy. No one knows the amount of money this state earns for the king. In one large area in the Congo, several times larger than Belgium, the "Domaine de la Couronne," which has been made the especial preserve of the king, no public accounting has ever been rendered. So secretly are the affairs of the Congo State conducted, that when this fact was announced in the Belgian senate a few years ago it created great surprise. The history of the trials in the Congo State are as secret as the Star Chamber proceedings. The evidence brought out at these trials, which is often of the very highest interest as revealing the nature of the Congo system, is seldom, if ever, made known. Mr. Morel, in his function as journalist, has performed a great service to humanity and to political science, in publishing to the world these facts, many of which were not known even to those who were supposed to be well informed in West African affairs.

This will serve to explain the Beneditti incident, of which Mr. Wack makes so much. Signor Beneditti was an Italian in the employ of the Boma police department, Congo. A year ago Mr. Morel's correspondent in Boma reported that Signor Beneditti wanted to sever his connection with the Congo Government and tell what he knew about it. He claimed to be in the possession of valuable documents which he desired to publish in his own country, revealing the nature of the tasks to which Italian officers in the employ of the Congo Government were assigned. He wanted Mr. Morel to pay his passage home, assist him in the publication of his pamphlet and remunerate him for the loss of salary he would incur in giving up his position. In return Signor Beneditti was to turn



Two or three days after a fight a dead mother was found with two of her children. The mother was shot and the right hand taken off. On one side was the elder child, also shot and the right hand also taken off. On the other side was the younger child, with its right hand cut off; but the child, still living, was resting against the mother's breast. I myself saw the child.—*Extract from the testimony of Rev. E. V. Sjoblom, a Swedish Missionary of the American Baptist Missionary Union, printed in the Memorial to Congress.*

"*By Courtesy of the Congo Reform Association.*"

over to Mr. Morel the documents in his possession.

Signor Beneditti came to Liverpool, showed Mr. Morel his documents and they signed a contract stipulating specifically what their mutual relations were. Evidently Signor Beneditti had heard and accepted as true the legend current in Belgium, and repeated by Mr. Wack in his book, that Mr. Morel, as secretary of the Congo Reform Association, had vast sums of money to dispense to those who could aid it in its campaign against the Congo State. When he learned that this was not true, he was evidently disappointed, and, having the contract with Mr. Morel in his hand, apparently conceived the idea of selling this document to the Congo press bureau in Belgium. This he seems to have done, and this, perhaps, explains how it appears in Mr. Wack's work. The Beneditti incident, unfortunately for Mr. Wack's history, is not ended. A few weeks ago Signor Beneditti wrote a letter to Mr. Morel in which he expressed his deep regret for the part he had played and the use he had allowed the Congolese press in Europe and America to make of his relations with Mr. Morel. In this letter he intimated that he had new disclosures to make.

Recent disclosures in the Belgian parliament have proved the existence of organized hypocrisy in the conduct of the Congo State. Laws and regulations have been so formed that they can be made to mean one thing in Europe while they mean something quite different in Africa. It was asserted some years ago, in reply to the complaints of the German Government, that the Congo State had discontinued the practice of giving its officers bonuses on the amount of ivory and rubber they succeeded in inducing the natives to collect. Recent disclosures prove that at this time the same system was maintained under another name, that it has been frequently modified, in consequence of complaints, but is still in force in the Congo State. This system puts a premium on violence and robbery, since "trade" with the state is carried on by force and the amount of the bonus paid employees is based upon the net profits of the transaction. A Congo law makes it a crime to imprison natives to compel them to bring in products of the soil. Recent documents, copies of which have been published in Belgium and England, prove that it is part of the regular business of so-called commercial companies to imprison men and women, hold them as hostages, "to encourage trade." What is called trade in the Congo is generally nothing but a horrible system of oppression.

Sometimes the contrast between the phrases employed in government documents and the actualities to which these phrases are applied is so grotesque as to be grimly humorous. In the debate in the Belgian parliament of 1893, M. Lorand, in replying to M. Woeste's defense of the practice of cutting off hands, said:

"It is precisely against this way of looking upon such abominable practices that we protest, notably against the toleration of this practice of counting the number of people killed in war by the number of hands which the conquerors cut from the fallen enemy, and bring back to justify the number of cartridges given out to these soldiers, who, yesterday cannibals, have now become agents and inculcators of civilization. It must not, in point of fact, be forgotten that the instructions given to the agents of the state, and which appear to be drafted with a singular humor, remind them that they have the part of teachers to fulfil."

There is indeed a singular and cynical humor, not only in the Congo legislation, but in the cavillings of the Congo State defenders. One seems to detect, as it were between the lines, a covert smile of cynical humor, when Mr. Wack, at the moment that he is lauding the philanthropy and the humanity of the King of Belgium, cannot conceal his admiration for the shrewdness of the man who outwitted the diplomats of Europe, and secured for himself a magnificent territory whose vast wealth other men were too dull to appreciate.

What adds to the "humor" of the situation is the fact that at the time this feat was being accomplished the world looked upon the king as a dreamer, a royal Quixote, who desired nothing so much as to waste his fortune in geographical researches, and in the sentimental task of building a "confederation of free states" in the centre of the dark continent. So different and apart do the motives of a king seem from those that move the rest of mankind, that this was believed in those days.

The ultimate defect of the book which Mr. Wellington Wack has written, as also of the government that he defends, is a lack of sincerity. Just as the government represents, in the last analysis, nothing but the personal interest of one man, who, having foisted himself on this territory as its sovereign, has chosen to treat it as his personal possession, so this book is not a defence of an institution, which finds its justification in any polity or principles on which civilized nations usually defend their right to exist. It is merely the defence of the personal interests of one man, and the few individuals associated with him, and for this defence any argument is good enough which serves the purpose and staves off investigation or interference, either from Belgium or the other powers in the work of exploitation which is now going on there.

A MISSIONARY GRAPHOPHONE IN CENTRAL ALASKA

ABOUT a year ago Archdeacon Stuck wrote to a former college friend, the vicar of St. Agnes's Chapel, New York, telling him that a graphophone would be of great service in providing entertainment for the miners in St. Matthew's reading-room at Fairbanks, and in helping many of the patients in the hospital to bear their troubles more cheerfully. Members of the congregation sent an excellent instrument, with a large number of records. Archdeacon Stuck writes of this missionary graphophone:

"I cannot tell you how much pleasure it has already given to the ladies of the mission and to the patients in the hospital. Miss Carter ventured the hope, when she first saw the boxes, that it would 'play Kathleen Mavourneen,' and sure enough, Kathleen was there. 'It may be for years and it may be forever' has rung out again and again; and 'Hast Thou Forgotten?' with a staccato stress on 'gotten,' I sometimes hear borne on the breezes from the hospital to my cabin, when Miss Carter has slipped upstairs and started the record once more. There is one man in the hospital with a frightfully swollen knee, due to inflammatory rheumatism, who never stops groaning except when the machine is going. And there is a young fellow convalescent of typhoid fever who sits in his wheel-chair in the hall and listens with tears in his eyes to 'Home, Sweet Home,' and 'Suwanee River.' I declare I never thought to find myself moved by Moody and Sankey hymns—especially on the graphophone—but that duet, 'Almost Persuaded,' unaccompanied and beautifully soft, moved us all last Sunday afternoon when we had the service for the patients.

SHALL THE TELEGRAM BE SENT?

A Layman's Service in Alaska—Bishop Rowe's Diminishing Special Funds—A Disappointing Message—An Opportunity for a Missionary Partnership.

ABOUT six years ago a young lawyer of New York City heard Bishop Rowe make an address about the work in Alaska and the difficulty of securing missionaries willing to face the frontier conditions of the far north. The bishop's appeal for the help of men rather than merely for money went straight to the heart of the young layman. He decided to offer himself as one of the bishop's staff. His offer was accepted and he was assigned to Rampart on the upper Yukon. This was the beginning of the service of Mr. Edward J. Knapp in the Alaska mission. During his four years at Rampart he received no stipend, but from his private means provided all his expenses, besides giving not a little to strengthen the work. The Rampart station at that time ministered almost entirely to the Indian population, and Mr. Knapp soon won the confidence of those rude people. Time after time he had to stand between them and the unscrupulous white men, who, in defiance of Government regulations, supplied the Indians with liquor and in various ways deliberately debauched the native people.

After serving for a year longer than the period for which he had volunteered, Mr. Knapp returned to New York, expecting to resume the practice of the law. But again Alaska made a strong appeal to him. For over a year Bishop Rowe had been endeavoring to secure some one willing to go to Point Hope, in order that Dr. Driggs might come out for the furlough already too long delayed. Mr. Knapp, knowing the strain the isolation of Alaska life places upon the missionary, realized that Dr. Driggs must be relieved without delay and once more he gave up private plans and volunteered to take Dr. Driggs's place. Once more Bishop Rowe gladly accepted his offer. Some account of that year of service at Point Hope will be found in THE SPIRIT OF MISSIONS for November, 1905.

When Dr. Driggs returned to his station Mr. Knapp started for the United States. At Cape Nome he met Archdeacon Stuck, and learned of his plans for a missionary journey through northern Alaska during the winter and his need of a companion. For a third time Alaska's call could not be denied, and for the third time he gave up personal plans and offered for the work that no one else seemed prepared to do.

But Mr. Knapp is no longer able to provide for his own support. Bishop Rowe expected from his special funds to allow Mr. Knapp $1,000 a year, but those special funds have of late been put to a heavy strain in meeting the needs of St. Matthew's Hospital at Fairbanks, and the work at other points. The bishop laid the matter before the Board of Missions at its December meeting. The Board felt that under present conditions it would be unable to increase the Alaska appropriations even by $1,000. That disappointing message has started on its journey to the northwest.

But though the present condition of the treasury does not warrant an increase in the Alaska appropriations, the Board of Missions knows that the Church has additional money to give to Alaska, and is sure that when once this opportunity for helping forward the good work and maintaining in the field one who has made so fine a record as Mr.

Knapp, is known, the needed $1,000 will gladly be given. Here is the opportunity for some one person to make Mr. Knapp his "own missionary" for a year by giving the full amount. Or ten persons may go into partnership by giving $100 each; or 100 persons, by giving $10 each. Whatever is done should be done without delay.

After completing his journey with Archdeacon Stuck, it is the bishop's plan to station Mr. Knapp on the Koyukuk River, far beyond the Arctic Circle, where he will minister to the Koyukuk and Kobuk Indians in addition to the white men working the mines in that section. "Mr. Knapp," says the bishop, "will be invaluable here."

Here is a man gladly giving his life in a hard place. Surely there are others who will with equal satisfaction give the money. Gifts should be sent to George C. Thomas, Treasurer, 281 Fourth Avenue, New York, marked "Special for Mr. Knapp's Stipend." If the amount were given at once, a telegram to Bishop Rowe at Sitka would overtake and pass that letter telling the bishop his request for help could not be granted.

A GOOD WORD FROM CHINA

CORDIAL appreciation of THE SPIRIT OF MISSIONS is not confined to the United States. Witness this letter from one of our Chinese clergy stationed at Gankin. This is the station, it will be remembered, that was so well represented by Dr. Woodward in his successful endeavor to secure funds for hospital, church and school.

> I have the pleasure to announce to you that our Church is getting on very progressively in all parts of China. The extent to which your SPIRIT OF MISSIONS is spreading is wonderful, and I am sorry to say that for the first half of this year I have not received a single copy, and consequently I have been ignorant of the wonderful affairs in the Christendom.
>
> I am obliged to write to you to let you know my intention, and hope you hereafter send me the copies reguarly. I am,
>
> Yours truly,
>
> MIN KAO HUANG.

Receipts for current work (exclusive of legacies), at the discretion of the Board to pay appropriation during the two months, September 1st, 1905, to December 1st, 1905.

September 1st to December 1st.	1904.	1905.	Increase.	Decrease.
From Congregations	$17,068.10	$24,883.70	$7,815.60	$
From Individuals	10,294.85	14,283.11	3,988.26	
From Sunday-schools	1,716.71	2,262.75	546.04	
From Woman's Auxiliary	2,413.87	15,564.90	13,151.03	
From Interest on Invested Funds	13,347.64	10,590.65		2,756.99
From Miscellaneous Sources	4,700.53	281.43		4,419.10
Total	$49,541.70	$67,866.54	Net increase,	$18,324.84

Total appropriations for the year are	$977,871.88
Total received to December 1st	67,866.54
Amount required before September 1st	$910,005.34

THE MEETING OF THE BOARD OF MISSIONS

DECEMBER 12th, 1905

THE Board of Missions met at the Church Missions House on Tuesday, December 12th. The following members were present: The Bishops of Albany (vice-president), in the chair, Pennsylvania, New Jersey, Pittsburgh, Nebraska, Central Pennsylvania, Massachusetts, Rhode Island, Indianapolis, Long Island and Newark, and the Bishop-coadjutor of New York; the Rev. Drs. Eccleston, Huntington, Vibbert, Anstice, Alsop, Perry, Stires, Parks, Williams, Mann, Storrs, Morgan and Smith; and Messrs. Low, Chauncey, Ryerson, Thomas, Goodwin, Mansfield, King, Morris and Pepper.

The Vice-President made the announcement that the General Secretary had declined his election to be Bishop-coadjutor of Southern Virginia. Whereupon the following resolution was adopted:

> *Resolved:* That this Board has heard with the deepest satisfaction that the General Secretary has seen it to be his duty to decline the call to be Bishop-coadjutor of Southern Virginia and will continue in the most important position which he now holds as General Secretary of the Board of Missions."

The Treasurer reported that, for the first three months of the fiscal year ended December 1st, the contributions toward the appropriations amounted to $67,866, showing a gain over last year for the same term of $18,324.84. This gain included, from parishes, $7,815.60; from individuals, $3,983.26; from Sunday-schools, $546.04; from Woman's Auxiliary and Junior Auxiliary offerings, $4,151.03.

The Treasurer furthermore stated that he had received an additional donation to be added to the "W.M.B." Fund, of $25,000; making this fund $75,000 to protect the credit of the Society under its appropriations. The money will be placed immediately in the hands of the Standing Committee on Trust Funds, who hold the previous $50,000.

The Treasurer also reported that a decision of the Court of Appeals of the State of New York has been rendered with regard to a bequest of $2,000 in which the name of the Society was not mentioned, "For Indian and Domestic Missions, in memorial of the late Mary A. Archer," the court taking the bequest itself as trustee, and it is practically decided that the Society will be named as its agent to carry out the purpose of the testatrix. This decision was rendered under a comparatively new statute and will be of great value to this and other missionary societies in the future. The question will be determined upon the showing that the testatrix had been a lifelong member of this Church, of her interest in Indian and domestic missions through contributions in her church, and the further fact that she had been a subscriber to THE SPIRIT OF MISSIONS for a long time.

The Board, at his request, gave the Treasurer authority to borrow $50,000 at his discretion to protect the obligations of the Society, if necessary, in advance of receipts from contributions.

The General Secretary announced the acceptance by the Rev. Dr. Rufus W. Clark of his election to be the Secretary of the Fifth and Sixth Missionary Departments. The Board expressed its appreciation of Dr. Clark's action. He later appeared and took a seat in the meeting.

An appropriation of $500 was made from the income of the Anna Mary Minturn Fund to enable the Bishop of Boisé to complete a mission church in his see city for work among the poorer people in the needy part of the community, at present almost entirely without ministrations of religion.

Much information was received from ten of the bishops concerning missionary work among the Negroes in the South, and a committee of the Board, who somewhat recently had made a visit to the Bishop Payne Divinity-school, St. Augustine's School, Raleigh, and St.

Paul's School, Lawrenceville, made an informal report concerning the same, showing that they were very much gratified with what they saw and with the progress that had been made.

Under the Woman's Auxiliary United Offering the following appointments were made: At the instance of the Bishop of Maryland, Mrs. Fanny Gray was appointed as a teacher in St. Philip's Colored Industrial School, Annapolis, and at the request of the Bishop of North Carolina, Miss Ella Mary Heymond was appointed as a teacher in St. Mark's Mission School, Mecklenberg County, in the room of Miss Laura H. Carroll, resigned. A slight additional appropriation was made to the Bishop of Mississippi for the stipend of a missionary in Natchez, and, at the request of the Bishops of North Carolina, Virginia and West Texas, a number of laymen and women were employed to do missionary work among the Negroes, under their direction.

An appropriation was made for the stipend for this fiscal year of Mr. H. P. Corser, candidate for Holy Orders and lay-reader at Wrangel.

A number of home bishops communicated with the Board in regard to matters of detail connected with appropriations of the Society, and such action as was possible was promptly taken.

Letters were received from four of the foreign bishops. The Bishop of Shanghai dwells upon the urgent need for the re-enforcement of the teaching staff of St. John's College by the appointment without delay of at least two qualified young laymen. An announcement of this has been made to the Church, but no result so far has come. This need is the more important as it is altogether likely that two of the present professors will be leaving soon.

The Board gave authority to publish an appeal from the Bishop of Shanghai for $1,500 (gold) to start the station plant at Tsing-poo, by the erection of a house to accommodate school and church room, and for residence of missionaries; the land having already been secured and to a large extent paid for by the people.

On November 1st, 1905, the Bishop of Tokyo consecrated St. Stephen's Church, Fukushima. On the second of the same month the bishop consecrated a cemetery at Wakamatsu, the Christians there having bought the piece of ground for the purpose. He thinks it was the first service of the kind in Japan. Trinity Cathedral, the chief church in the capital city of the Japanese Empire and the metropolis of Eastern Asia, has never had an organ. The bishop says the congregation have made an effort, splendid for them, and the mother-in-law of the American Minister, now returning to the United States, has kindly and generously said that, with the help of her friends, she would do the rest. Says that he would esteem it a kindness if her effort were promoted. The Bishop of Tokyo has written to the Rev. Mr. Welbourn to make an effort during his vacation, in connection with his agency work for the Society, to raise $10,000 for the erection of a church in Hongo, Tokyo. When this was brought to the attention of the Board, the Bishop of Indianapolis, formerly a missionary in Japan, advocated it because of his own knowledge of its great importance. Whereupon the Board formally approved the request.

Letters were received from the Bishop of Cape Palmas and several of his missionaries. The building for the Girls' Training institute at Clay-Ashland has been begun. It will be the largest building in Liberia, and there has been difficulty in collecting sufficient material for it. The corner-stone will soon be laid. The Rev. James S. Smith, of Edina, had recently baptized three men from heathenism and one Liberian woman. A letter had come from the Rev. Nathan Matthews, of Cape Mount, saying that, on account of the extremely cold rains, numbers of the native boys and adults in the vicinity had suffered, but that he and his wife had nearly escaped the prevailing indisposition. Two of the native clergymen, educated in the mission, the

Rev. Messrs. Muhlenberg and McKrae, are striving to get out new editions of the books in the Grebo language, prepared originally by Bishops Payne and Auer. They even hope to go on to a translation of the Prayer Book and Hymnal and an edition of the Bible if their lives are spared. It is found that considerable help can be rendered in producing the first of these books by the American Tract Society. The matter has been referred to Bishop Ferguson for his advice and concurrence.

It was stated on behalf of the Audit Committee that they had caused the books and accounts of the Treasurer to be examined to the first instant and had certified the same to be correct.

ANNOUNCE ENTS

CONCERNING THE MISSIONARIES

Alaska

Miss Emma C. Johnson, *en route* to Alaska, sailed from Seattle for Sitka on the steamer *Santa Clara* December 1st. The bishop had communicated to her the fact that she was relieved from the long overland journey to Circle because Miss Thompson had unexpectedly returned to that station for the winter.

Porto Rico

The Right Rev. Dr. Van Buren, returning to his district, sailed from New York by the steamer *Ponce* December 2d and arrived at San Juan December 8th.

Honolulu

The Rev. Kong Yin Tet, who has been in this country under commission from his bishop, left New York December 15th, expecting to sail for Honolulu by the steamer *Korea* from San Francisco on December 30th.

Africa

At the meeting of the Board of Missions, December 12th, at the instance of the Bishop of Cape Palmas, Mr. Richard S. Montgomery, B.A., was appointed as teacher in the Hoffman Institute, Cuttington, in the room of Mr. A. W. Karnga, retired. Mr. Montgomery is the son of the late Rev. L. L. Montgomery, who, for a number of years, was missionary at Bassa station.

Shanghai

The Rev. W. H. Standring and Miss Margaret E. Bender, who sailed from San Francisco by the steamer *Manchuria* on September 27th, arrived safely at Shanghai on October 25th.

Tokyo

On November 5th, Bishop McKim admitted to the diaconate in Trinity Cathedral, Tokyo, Mr. Chirkichi Kitagawa, who for more than ten years has been a faithful catechist. The missionary society of the Church in Japan sends Mr. Kitagawa at once to Formosa as its representative, his support coming entirely from that society.

Miss Ada H. Wright, who has been employed in the mission for the last six years, sailed for her home in England *via* the Suez Canal on October 28th.

Kyoto

The Rev. Ambrose D. Gring, who sailed from San Francisco by the steamer *Manchuria* September 27th, arrived at Kyoto October 26th.

AN ACKNOWLEDGMENT

On December 19th a gentleman called at the office of the Missionary Society, handed an envelope to the person who met him, and left immediately. The envelope contained two $500 bills and this note:

> New York, December 19th, 1905.
> Domestic and Foreign Missionary Society:
> Kindly acknowledge the enclosed contribution to your funds for missionary purposes, if possible in the January number of The Spirit of Missions, to name below, and oblige,
> "Left Hand."
> Enclosed $1,000.

THE SANCTUARY OF MISSIONS

FROM the rising of the sun even unto the going down of the same My Name shall be great among the Gentiles; and in every place incense shall be offered unto My Name, and a pure offering; for My Name shall be great among the heathen, saith the Lord of hosts.

Awake, awake, put on thy strength, O Zion; put on Thy beautiful garments, O Jerusalem.

THE SPIRIT OF MISSIONS

ANOTHER form of the tolerance which belies religion is the total lack of enthusiasm for the Mission of the Gospel of Christ. Zeal for evangelistic work throughout the world is a necessary note of belief and love toward Christ. Indifference to mission work, scepticism as to its possible value and duty, though it is painfully common in the world, and both accepted in fact and maintained in principle by many who think and mean themselves to be Christians, is in simple truth a fatal disloyalty. Of course, this or that particular mission or missionary may fail, more or less glaringly, in his own ideal purpose and significance. To see with whatever scathing clearness of view the inadequacy of individual persons or efforts is no disloyalty; it is rather a direct and certain result of true enthusiasm. But to disbelieve in the cause, to hesitate about the duty, to class Christianity as merely one type among many more or less perfect or imperfect forms of religion, to doubt its sovereign relation to all mankind, to accept imperfect success as an excuse for desisting from enthusiasm, is utterly incompatible with any real understanding of what the Christian faith is. Such cold detachment is the opposite of zeal for the Lord. It is not the same religion as that of St. John. It cannot when cross-examined escape conviction as an essential lack of the knowledge, the belief, the love, which are characteristic and indispensable notes of the Spirit of Christ.—(*From Dr. Moberly's "Atonement and Personality."*)

THANKSGIVINGS

"We thank Thee":

For progress in the China Mission, as evidenced by the Laymen's Conference at Shanghai and plans for self-support. Page 10.

For the success of the diocesan convention in Southern Brazil. Page 13.

For the success of the Church's work among the Indians in Alaska. Page 23.

INTERCESSIONS

"We beseech Thee":

That through the work of our missionaries the Christian faith may be commended to the students of Japan. Page 14.

That many of the Southern mountaineers now cut off from Christian privileges may be brought under the Church's influence. Page 18.

To put it into the hearts of Thy people to supply the present pressing needs in Brazil, Alaska and China. Pages 30, 52 and 40.

To save the native people of the Congo Free State from the cruelties to which they are now subjected. Page 46.

To prosper the work of St. Augustine's School, Raleigh. Page 56.

To give Thy grace to the Christians at Taihu, China, that they may remain steadfast in the faith. Page 32.

That Thy presence may be with the newly-appointed missionaries as they go to their work. Page 27.

That the money needed for St. Paul's College, Tokyo, may speedily be supplied. Page 5.

AN EPIPHANY PRAYER

ALMIGHTY and everlasting God, the brightness of faithful souls, Who hast consecrated this solemnity by the first-fruits of the chosen Gentiles; fill the world with Thy glory, and show Thyself by the radiance of Thy light to the nations that are subject unto Thee; through Jesus Christ our Lord.—*Gregorian Sacramentary.*

THE WOMAN'S AUXILIARY

To the Board of Missions

TRINITY MISSION HOUSE, LEMHI, BOISE DISTRICT

WHAT GOES ON AT LEMHI

BY DEACONESS SHAW

[A few years since Miss Stockdell made many friends for herself and Trinity Mission, Lemhi Indian Agency, Idaho. Forced on account of ill-health to retire from the work, Deaconess Shaw and Miss Welton from the New York Deaconess School went last summer to succeed her there, and Miss Shaw gives us the story of the work as it stands to-day. The mission house they found in need of repair, and her first words tell of the new missionaries being reinstated in their home.]

WE are just getting settled once more in the mission house, after having it plastered throughout and the kitchen roof reshingled—a job which occupied five weeks. Before these repairs were made, the house was not fit to live in during the winter, as it was only ceiled inside. The kitchen roof leaked badly, and had been on fire twice. We now have a brick chimney, so the danger from fire is done away with permanently. As the winter is the time to get to work with the children, it seemed most necessary to have the building storm and mud proof. Of course, it cost something to do all this—$550, of which the bishop has only $100 in hand. But these repairs have made the greatest difference in our house. We are really quite comfortable now, even though the mercury stands at four degrees below zero, and the winds from the Lemhi valley, meeting those from Hayden Creek canyon, try their best to get in.

The Sunday-school work has been most interesting this quarter. We have eighty Indian children, and as there are so few white children in the valley, we

have tried combining the two Sunday-schools. At present they meet together for opening exercises; then Miss Welton takes the white children for their lesson, while the Indians are divided among the doctor's wife, the agent's wife and myself. This fall they have learned the Creed, the Lord's Prayer and the Ten Commandments. Naturally, I considered the Life of Our Lord the most important thing to teach them, but I found myself in a predicament similar to one I had experienced before when I undertook to read "The Story of the Other Wise Man" at a mothers' meeting. The women had not heard the story of the wise men. And so with these children. They knew nothing about God, nor the Old Testament, so I made up a short course of lessons, starting with the creation and giving them a brief history of the chosen people, with especial attention to the development of the Messianic thought. Sometimes I think the children have a fairly good idea of what I have told them, and then again they have little understanding of it. We are about to take up the Incarnation, with the story of the Nativity for the Christmas lesson.

Beside the Sunday-school work, I have a service Sunday evenings at the mission house, and on Wednesday evenings, at the request of the agent, I hold a religious service for the children in the schoolhouse. On Sunday evenings I have a chorus class of about twenty-six girls, who can read English a little; Saturday mornings a class in which two white children are being prepared for baptism, and in the afternoon, twenty little Indian girls come to the mission to sew, etc., a sort of embryo Junior Auxiliary. Every morning at 10:30 I take the kindergarten in music for half an hour, in their schoolroom, and in the afternoon at three the primary grade comes to the mission house. Time does not hang heavily on my hands.

This winter we have a little Indian girl of six or seven living with us, *Par-roo-nee Coo-poo-ee,* half Bannock and half Shoshone. *Par-roo-nee* was sick during the summer, and *Coo-poo-ee,* her father, did not want her to come back to school, but he was willing she should come to us, so that is the way we happened to take her, for we thought it too good an opportunity to lose. If we can only keep her well, it will gain for us the confidence of the Indians, as probably nothing else we could do, ever would. She is with us for the school year, going to the government school kindergarten for a couple of hours every morning.

OUR UNITED OFFERING MISSIONARY IN SOUTHERN FLORIDA AND HER HOME IN PELL-CLARKE HALL

BY DEACONESS HARRIET RANDOLPH PARKHILL

AFTER taking my course at the Philadelphia Church Training and Deaconess House, I was set apart as deaconess on St. John's Day, 1901. Then I came to Southern Florida and Bishop Gray set me to work among the women and children. I was to go from place to place, stirring up new interest in the Woman's Auxiliary and its Junior Department, helping to organize Sunday-schools, bringing to life chapters of the Daughters of the King, visiting individuals and doing anything else that might present itself. I loved this work and went at it with all my might, but found that I was not sufficiently recovered from a desperate illness which I had while at the school to endure the fatigue and hardships. However, I continued on at intervals between repeated illness. Before leaving the school I had been told

that cataracts were forming in both eyes, and on January 8th, 1903, one was removed from my right eye. This was followed by many weeks of illness, and by repeated illness after my return to Florida. By December, 1903, however, I started out again, visiting some near places but was suddenly called on January 4th, 1904, to Pell-Clarke Hall, Bishop Gray's cathedral school for girls, and here ever since my work has been. It was pain to me to give up my former work, but God knew best, for very soon

THE DEACONESS WITH HER FAMILY AT PELL-CLARKE HALL

my sight so failed that I could not have travelled alone. Last May I went again to the Johns Hopkins Hospital, and had an operation on both eyes. That on the right eye was unsuccessful, but the left had a great deal of sight restored to it.

When I took charge of the school it numbered eighteen. Bishop Gray was carrying the whole burden of expense and hoping for better times. I began a kindergarten, as there was none in the place, introducing it by an afternoon tea, an exhibition of work from a kindergarten in a neighboring town, and addresses by our dean, myself and a visitor who had for years been concerned with kindergartens. This set our custom of monthly afternoon teas, which have aroused much interest in the school and brought about a friendly feeling among all our citizens, of whatever faith. In the past session, of 1904-5, we enrolled in all seventy-one pupils, sixteen of these being boarders. Some of these were children of "winter visitors" from the North, who put their children here during their stay for a longer or shorter period. The session of 1905 opened October 4th with seventeen boarders. The number of pupils is fourfold what it was a year ago. The boarding department is crowded, and, though still small in comparison with some other schools, is full of life and promise. The teachers are highly educated women, and with the true missionary spirit are working on small salaries, while devoting all their energies to this most important work, the training of the future mothers of our land to be intelligent Christian women. The boarding department is conducted as much as possible as if it were a

family. Our numbers this year have outgrown the dining-room, although we still crowd into it. One long table and one smaller one, with a little stove, fill the room so full that there can be no passing round, and no waiter.

Last spring a northern gentleman gave the bishop means to put up a school building, so giving us more dormitory room in the original house. This is almost entirely filled, and if the girls come to us after Christmas who are desirous of coming, I shall have to give up my room to accommodate them, and our reception room, also. We will surely need a new and large dormitory next year. There is no infirmary, and I have had continually to nurse girls on the third floor while my work lay on the first floor. If there was an endowment we could do much good, and even yearly scholarships would greatly help. Poor girls write and beg us to take them for a year or two, to enable them the better to earn their living afterward, and $200 will give a year's tuition, and $50 extra will give music. The bishop does all of this work that he can afford, but his ability is limited by the amount of gifts.

This is the only Church school in Florida or Georgia. Until this winter, when one of the State schools has been given up entirely to girls, it has been the only school for girls alone. There are co-educational colleges in Southern Florida, where morals are not a special care. A reaction set in, and we are on the turn of the tide. If we only had financial aid now for a few years what great things we might do for our Lord Jesus Christ and for His blessed Church!

WHAT IS A MISSION WOMAN?

BY FLORA M. BRISTOWE

PART I

[Miss Bristowe is stationed at Sendai, in the District of Tokyo, where she and Miss McRae are in charge of a school for the training of mission women.]

1. Why is a Mission Woman Needed?

WHEN a new woman worker comes out to Tokyo District she will either be kept in the capital to study the language and to teach English or some branch which, in her ignorance of Japanese, she is capable of undertaking, or else she will be sent into the country to study there and to get on as best she may in the company of one or two of her compatriots. In the former case she will gain a superficial acquaintance with the character of the foreignized, emancipated Japanese mission schoolgirl; in the latter her introduction to direct mission work will come almost at once. She is launched into a sea of new ideas and new ideals of which she has no appreciation; she has no conception of the difficulties she has to encounter. Everything looks easy in dealing with a gentle and smiling people; but who shall know the almost insurmountable difficulties she will raise for herself in her ignorance, if she has not a good native

FLORA M. BRISTOWE

mission woman behind her to advise, restrain, smooth over and explain what so often appears her extraordinary conduct, conduct so innocent in her own eyes and in another country? This invaluable companion and helper, this mission woman, who shows to her people that one may be a good Christian and a good Japanese at the same time, is a native woman, trained to work among her own people, one whose life and character stand before them as worthy of imitation. How often have I heard people who know or care little for Christianity say of our mission woman, Obune San, "Yes, she is a wise woman," "She is a good woman"; and good means both good and wise with the Japanese as well as with ourselves. A mission woman may work in connection with a foreign woman or alone, and must be prepared to do either. As a rule, I should advise a foreign woman to be not too far off, for a mission woman's life is often a very lonely one, and the encouragement of the Christian foreigner and interchange of ideas between the Japanese woman and the foreign are often of the greatest help.

2. How is a Mission Woman Trained?

Mission women may be divided into two classes, and for each division we would gladly have a well-organized training-school, for they cannot easily be taken together. The first class are the girls who have gained a certain standard of secular education, and at the age of from twenty to twenty-five may enter on definite training. The only training in Tokyo District is in Sendai, where the pupils lead a sort of community life, doing their own housework, needlework and cooking, so that they may learn to depend on themselves. There, too, they have their fixed hours and times for prayer and their lessons in the Old and New Testament, Prayer Book, Church doctrine and history, the Church Catechism and Creeds, also English, music, singing and foreign needlework, so that they may be able to make the church linen. It is also their duty to take care of the church and altar, to show the worshippers to their seats and find their places for them in the Prayer Book, under direction to teach in the Sunday-schools, and, also under direction, to do a certain amount of mission work themselves, so that when they go out from the school they may know how to start in their work with a little experience behind them.

The second class of missionary women are older and generally widows. They cannot attain to the same amount of learning, and therefore have to be taught in rather a different way, but their experience of human nature and wider sympathies are most valuable. For example, Japanese mothers with their babies are most difficult to reach, for the babies are not taught obedience, and the mother has no idea of management. If a young Japanese woman or an unmarried foreign missionary attempts in any way to control or to suggest methods of quieting the children and of teaching obedience, she is pretty sure to be met with such a rebuff as the following: "But you have no children, so you don't know anything, and can't be taught," and no answer that one can make will be accepted. "I have tried myself, and find that if you do so and so," is a much more effective answer than any other. There is another point, too—girls in mission schools or any schoolgirls have not the key to their parents' brain, because thought in Japan is continually changing and often advancing; so that elder women are necessary as mission workers, for they have a clearer insight into the difficulties and prejudices at work in the woman's mind. These older mission women are generally left to the individual foreign missionary to train as best she can. If we could only widen our work so as to have the means of training both in one college, it would greatly help the present and future needs.

3. What does a Mission Woman Do?

What does she not do, and what may she not do? There is no limit to the influence and power of a good mission

woman. Her first duty is to spread the Gospel truths and make them acceptable to her countrywomen, to break down prejudices, at times a long and weary work. Preparing the soil often takes years. The first great fact to teach the women is that there is only one God. Often a foreign missionary will think, "I have taught that so many times to this woman, it certainly must now be an accepted fact." But the strength of prejudice! One woman was taught for three years before she would believe; now she is firm in her faith, and she often reminds our mission woman of her obstinacy. There is a family in another place, who for sixteen years, by various people and in many different ways, have had the truth presented to them. The old mother, the last time I went to see her, was worshipping a *daikon* (turnip), and she said as I was leaving her, "I believe there are hundreds of gods in Japan." No Japanese mission woman has worked in that place for years. There has been none to spare. If there had been, she might have found the key before this to that old woman's heart.

So the mission woman must be always ready to spread the truths of Christianity among women who have not yet learnt to visit and to teach, either in concert with the foreigner or on her own account. I can tell of many cases where she has begun with children in the Sunday-school and through these has reached the parents and gradually the whole family. At other times men will come out of curiosity or really to learn, and the mission woman will go to the homes and visit the women, and mothers and wives and daughters, and gradually the whole family will come into the arms of the Church. Sometimes, for one reason or other, a foreigner is not welcome. I remember where the husband was under Christian teaching for a year, and very earnest. I begged him to let me call on his wife, but no, she was not willing. They were very poor; they had known richer days, and not altogether understanding the humility of Christianity were ashamed that I should visit them. I got the mission woman to go instead of

A MISSION WOMAN OF TOKYO DISTRICT

me, which she has done regularly, and has won the woman over, so that I am now at liberty to visit when I like. Many times, also, does my mission woman give me advice, and most valuable advice, too. She understands all that is being whispered round, the scandal which unfortunately often has a foundation of fact. She can probe and find out what is truth and what not. Many times I know that evil reports have gone about, things are whispered, envy is at work, and the missionary is, without any evil intent and quite unconsciously, doing a very foolish thing, and the help of the mission woman is then invaluable. It keeps us from offending prejudices and customs and so from undoing just what we have been trying to do. A knowledge of the people and the language is truly an eye-opener, often unpleasant and restricting, and this a good mission woman can supply us with. I recollect another example. There is a woman whom I visit continually, and who had given great promise, as far as I could see, and I wished her to be admitted a catechumen, but, not altogether trusting my own judgment, I asked our mission woman to call and see if all was right and to make some last explanations and enquiries. The result is this, a great many unsatisfactory past doings have come to light, the guilt of which will have to be brought home and repented of before she can be admitted, and this,

I think, is not an exceptional case. Again I call to mind where my mission woman has said to me, "I wish you would teach that woman; I have done all I can, and if you would take one of the Gospels to her, it would help her greatly." So we and our mission woman can work hand in hand, mutually advising, helping and strengthening one another. There are cases where we advise and they follow, but there are many, many cases where they advise and we follow, at least we do so if we are wise.

Then there are the women's meetings where the foreigner does or tries to do the attractive part by cooking lessons or magic-lantern talks or something else to bring the women together, and the mission woman either gives the address or explains the difficult or important points in the foreigner's address, or, if she understands English, will translate it into Japanese. For how often do we, especially in our early days on the field, write for our talk what is quite impossible for the Japanese woman's brain to grasp. Our ideas may be splendid, but when delivered as we would deliver them, they may be understood only so far as to leave the impression that our intention in speaking was good and kind and to help them, and at the end we may hear such a remark as this, after careful scrutiny of our sleeves, "Is that the shape of the arm, or only the shape of the sleeve?" It is not the words that are difficult or wrong, but the thoughts and the way in which they are expressed, and all these things we have to learn through our mission woman. I remember once giving a series of talks at a woman's meeting on the Old Testament history, and soon one woman left off coming. She could not understand what I was talking about. I had no mission woman there, and was in difficulties what to do until I thought of a plan, insufficient indeed, but all I could do under the circumstances, I went to a friend of hers, who had herself not heard about Christianity very long, but who was very earnest. I asked her to take her in hand and explain the meaning of some of the new simplest words and thoughts that Christianity brought with it. This she did with valuable results, for the woman returned, and is now a faithful Christian. But a trained mission woman would have done for many what this good ignorant Christian woman did for one.

THE DECEMBER CONFERENCE

NOTWITHSTANDING that the December Conference occurred a few days only before Christmas, eighteen officers were present, representing six dioceses, as follows: Long Island, four (one Junior); Louisiana, one; Minnesota, one; Newark, three (one Junior); New York, seven (two Juniors); Pennsylvania, two. Mrs. McConnell, of the Louisiana branch, presided. The Secretary called attention to the small amounts received so far from the branches there represented, toward the appropriations of the Board of Missions, and reported the gift of one diocesan officer of $100 for that purpose. Should each one of the diocesan officers give, herself, $100, or obtain from individuals by personal effort this amount, $90,000 of the $100,000 asked of the branch would be the result of such concerted effort.

The Secretary reported many interesting letters received from branches of the Auxiliary in answer to the inquiry how interest might be aroused and sustained through the efforts of the officers of the Auxiliary. Personal contact in meetings and with individuals, house to house visitations, visits to parishes, correspondence, the use of the diocesan Church papers, the supply of missionary leaflets, the introduction of readings from THE SPIRIT OF MISSIONS, the study class, missionary reading in Lent, after Friday services, an earnest and definite effort to establish the habit of daily prayer, are among the methods employed. Officers wishing to see these letters for their own help in pursuing their work, can ask for

them from the Secretary, who will gladly furnish copies.

A letter addressed to new diocesan officers was read, and it was requested that it be sent, not only to newly appointed officers, but to all diocesan officers of the Auxiliary.

Notice was given that the Junior department is to be asked to unite in raising $2,000 in the course of the year for two class-rooms in St. Paul's College, Tokyo. Dr. Lloyd, coming in, emphasized the importance of this work, and expressed the hope that the women as well as the Juniors might help in enlarging this school which means so much to the Christian youth of Japan.

A vote was taken with regard to the hour of the conferences for the rest of the season, and it was decided to return to the morning hour, except that the meeting should open at 11:15 instead of 11:30, closing at 1 P.M. For the four remaining months of the season, therefore, the conference will be held on the third Thursday of each month, opening at 11:15 A.M., and closing promptly at 1 P.M., with intermission at noon for prayers in the chapel.

During the year, Miss Hayashi, vice-president of the Kyoto branch of the Woman's Auxiliary and associated with Mr. Kobayashi in the Widely Loving Society near Osaka, expects to be in this country. She wishes to study the Church's work, and will be glad to meet branches of the Woman's Auxiliary.

Dr. Lloyd closed the conference with prayers.

THE JANUARY CONFERENCE

The Officers' Conference for January will be held on Thursday, the 18th, at 11:15 A.M., in the Board Room at the Church Missions House.

January Question: from Newark:

How best can the Junior Auxiliary be introduced into girls' schools?

Answer: From Georgia.

The permission of the principal must first be obtained, and this is often given with cordial co-operation. The call is then posted on the college bulletin board, which should be signed by one of the Church students or teachers, or by an officer of the local Woman's Auxiliary. The twilight hour is usually a convenient time for the meetings, which should be held regularly, and always opened with the Junior Auxiliary prayers. At all business meetings the secretary should make a very careful report of the last meeting, and the president should have something definite to suggest. A committee of the girls should arrange a programme for the missionary meetings, which might be in the nature of a current topics programme. Occasionally there might be a formal meeting, with a talk from the rector, or from one of the teachers, on a missionary topic. Other students could be invited to these meetings.

A box might be placed on the table at every meeting, to receive thank-offerings or special gifts. School-girls love to devise plans for getting money, and a Bible-woman or hospital bed could easily be supported by one school. The girls also take great pleasure in filling boxes, especially for other school-girls in our mountain mission stations.

For February: *Question,* from Minnesota:

How are systematic visitations made? Where are the women found, with strength, time and ability to do the visiting? And where do the means come from, without trenching on the regular offerings?

A SUGGESTION

GET from your public library a printed slip which calls for the author, title, edition and publisher of a book which a frequenter of the library would like to recommend, and suggest upon it the best missionary book you know. By so doing you may get missionary information before the people of your town, and so extend missionary knowledge and increase missionary interest.

All things come of Thee, O Lord,
And of Thine own have we given Thee.

Offerings are asked to sustain missions in twenty-six missionary districts in the United States, Africa, China and Japan; also work in the Haitien Church and in Mexico*; in thirty-nine dioceses, including missions to the Indians and to the Colored People; to pay the salaries of twenty-five bishops, and stipends to 1,673 missionary workers, and to support schools, hospitals and orphanages.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George C. Thomas, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

* For support of the Clergyman representing this Church.

ACKNOWLEDGMENTS.

The Treasurer of the Domestic and Foreign Missionary Society acknowledges the receipts of the following sums from November 1st, to December 1st, 1905.

* Lenten and Easter Offering from the Sunday-school Auxiliary.

Note.—The items in the following pages marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. In the heading for each Diocese the total marked "Ap." is the amount which does aid the Board of Missions in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

ALABAMA—Ap. $5.90; Sp. $22.76

Anniston—Grace, Wo. Aux., Sp. for Porto Rico† 4 00
Jacksonville—St. Luke's, General... 90
Mobile—Christ Church S. S., Sp. for Porto Rico† 12 26
St. John's S. S., Sp. for Porto Rico† 2 50
Montgomery—Mrs. Eliza M. Little, Sp. for Bishop Ingle's Memorial, Hankow 4 00
Talladega—St. Peter's, General.... 5 00

ALBANY—Ap. $271.70; Sp. $206

Albany—All Saints' Cathedral S. S., General 50 00
Athens—Trinity Church, Domestic and Foreign 4 67
Cambridge—St. Luke's, through Wo. Aux., Sp. for room in St. Luke's Hospital, Tokyo 50 00
Catskill—St. Luke's Missionary Society, for work at Fairbanks, Alaska 1 75
Cohoes—St. John's, General, $14.24; Miss Amy Sill's S. S. class, through Junior Aux., Sp. for Bishop McKim, Tokyo, $2..... 16 24
Duanesburg—Christ Church, through Wo. Aux., Sp. for Bishop Rowe, Alaska 25 00
Fonda—Zion, through Wo. Aux., Sp. for Bishop Nelson, Georgia, for education of white child..... 12 00
Glens Falls—Church of the Messiah, Domestic 11 50
Granville—Trinity Church, through Wo. Aux., Sp. for room in St. Luke's Hospital, Tokyo..... 5 00
Green Island—St. Mark's, Foreign.. 4 87
Hoosac—All Saints', through Wo. Aux., Sp. for Porto Rico†..... 2 00
Ilion—St. Augustine's S. S., Sp. for Porto Rico† 10 00
Lake Placid—St. Eustace by the Lake, Wo. Aux., General..... 6 65
Potsdam—Trinity Church, Indian, $10; "Miss Lavinia Clarkson," for T. Streatfield Clarkson in Memoriam, and Levinus Clarkson in Memoriam, Graduate Scholarship, South Dakota, $120 130 00
Salem—St. Paul's, Junior Aux., Sp. for room in St. Luke's Hospital, Tokyo 50 00
Saratoga Springs—Mrs. Frances Bosworth, Sp. for Bishop Rowe, to be placed as he may desire, Alaska 50 00
Stamford—Grace, Ladies' Guild, Domestic and Foreign..... 14 00
Walton—Christ Church, Domestic, $10; Foreign, $10..... 20 00
Watervliet—Trinity Church S. S.,* General 14 02

CALIFORNIA—Ap. $10.00; Sp. $11.00

Berkeley—St. Mark's, Wo. Aux., Sp. for Porto Rico†..... 10 00
Stockton—St. John's, Junior Aux., General 10 00
J. H. Hough, Sp. for Porto Rico†.. 1 00

CENTRAL NEW YORK—Ap. $146.19; Sp. $9.70

Bainbridge—"Anonymous," General.. 6 00
Baldwinsville—Grace, Foreign..... 27 97
Boonville—Trinity Church, General.. 7 30
Dryden—Trinity Church, General.... 1 00
Holland Patent—"A Friend," General 50
Onondaga Castle—Church of the Good Shepherd, Domestic..... 1 00
Owego—St. Paul's, General..... 2 32
Syracuse—Grace, General..... 4 96
Trinity Church, Domestic, $26.14; S. S., Sp. for work of Ven. Octavius Parker, Sacramento, $5.. 31 14
Trumansburg—Wo. Aux., Sp. for Porto Rico† 1 00
Utica—St. Andrew's, Ladies' Aid Society, Sp. for Porto Rico†.... 1 20
Trinity Church, General..... 65 00
Warner—St. Paul's, General..... 4 00
Watertown—Trinity Church, Miss Goodale's Class, Sp. for Bishop Van Buren, Porto Rico..... 2 50

CENTRAL PENNSYLVANIA—Ap. $342.74; Sp. $111.00

Athens—Trinity Church, Domestic

and Foreign..... 22 50
Birdsboro—St. Michael's S. S., Sp. for Porto Rico†..... 5 00
Carbondale—"A reader of THE SPIRIT OF MISSIONS," for work at Fairbanks, Alaska..... 24
Pottsville—Trinity Church, Wo. Aux., Martha R. Bannan, Sp. for Church Extension Fund, Porto Rico..... 5 00
Scranton—St. David's S. S., Sp. for Church Extension Fund, Porto Rico..... 1 00
Towanda—Christ Church S. S., "Elizabeth S. Douglass" scholarship, Orphan Asylum, Cape Palmas, Africa..... 30 00
Wilkes Barre—St. Stephen's S. S., "St. Stephen's" scholarship, St. Hilda's School, Wuchang, China, $50; "St. Stephen's" scholarship, Orphan Asylum, Cape Palmas, Africa, $50; "St. Stephen's" scholarship, High School, Africa, $40; "St. Peter's" scholarship, St. Agnes's School, Japan, $50..... 190 00
Miscellaneous—Branch Wo. Aux., Sp. for Bishop Horner's School, Valle Crucis, Asheville, $100; for Rev. Mr. Meem's work, Brazil, $50; for Rev. Mr. Lindstrom's work, Hankow, $50.... 200 00

CHICAGO—Ap. $2,735.59; Sp. $10.10
Batavia—Calvary, General..... 11 20
Chicago—Ascension, Mrs. John de Koven, Honolulu..... 50 00
Christ Church, General..... 47 64
Epiphany Choir S. S. Class, Foreign, Ichang Day-school, China. 5 00
Grace, Domestic and Foreign.... 180 45
Holy Trinity Mission, $5.35, S. S., 88 cts., General..... 6 23
St. Chrysostom's, General..... 106 00
St. James's, General..... 303 92
St. Luke's, General..... 15 10
St. Paul's, Domestic and Foreign..... 160 75
St. Paul's-by-the-Lake, General... 38 78
St. Philip's, General..... 15 00
Offerings at the Orchestra Hall meeting, Oct. 31st, 1905, General..... 375 21
"L.," for Bishop McKim, for repairs on church at Tokyo..... 100 00
Evanston—St. Mark's, General..... 300 00
Farm Ridge—St. Andrew's, General. 6 00
Highland Park—Trinity Church, General..... 88 85
La Grange—Emmanuel Church, General..... 113 28
Lake Forest—Church of the Holy Spirit, Sp. for Ingle Hall, Hankow..... 5 10
Oak Park—Grace, Domestic and Foreign, $85.72; General, $100; Sp. toward salary of Archdeacon Parker, Sacramento, $5..... 190 72
Waukegan—Christ Church, Foreign. 38 32
Wilmette—St. Augustine's, Domestic and Foreign..... 16 90
Winnetka—Christ Church, Domestic and Foreign..... 571 24

COLORADO—Ap. $122.00; Sp. $2.64
Central City—St. Paul's S. S. Sp. for Porto Rico†..... 2 64
Denver—St. Barnabas's S. S., General..... 2 40
St. John's Cathedral, Domestic and Foreign..... 65 28
Evergreen — Transfiguration, General..... 5 00
Trinidad — Trinity Church, $1.50 (Apportionment 1904-05), $11.-70, S. S.,* $12.50, General..... 25 70
Miscellaneous—Branch Wo. Aux., General..... 23 62

CONNECTICUT—Ap. $1,300.54; Sp. $122.16
Ansonia—Local Assembly, Daughters of the King, Sp. for Church Extension Fund, Porto Rico... 25 00
Bethlehem—Christ Church, General. 12 00
Branford—Dr. Olmsted Memorial Chapter, Daughters of the King, Sp. for Porto Rico†..... 2 50
Brookfield—St. Paul's S. S., Sp. for Porto Rico†..... 4 97
Mission, Sp. for Porto Rico†..... 2 25
Danbury—St. James's, General..... 100 00
Derby—St. James's S. S., Sp. for Porto Rico†..... 5 00
Greenwich—Christ Church S. S., Sp. for Porto Rico†..... 10 00
Hartford—Christ Church, "A Member," General..... 500 00
Good Shepherd S. S., Sp. for Porto Rico†..... 10 00
"A Friend," for work at Fairbanks, Alaska..... 10
Mrs. E. P. Schultz, General..... 1 00
New Britain—St. Mark's, Domestic and Foreign..... 62 54
New Haven—St. Paul's, Daughters of the King, $12.25; Chapter 19, B. S. A., $5; Sp. for Porto Rico†..... 17 25
Church Missionary Society, Sp. for Miss Mahony's work, Africa... 5 00
Mrs. Ella N. Rowe, for work at Fairbanks, Alaska..... 1 00
North Haven—St. John's S. S., Sp. for Porto Rico†..... 5 50
Norwich—Trinity Church, General (Apportionment 1904-5)..... 280 00
Quakers Farm—Christ Church, General..... 6 50
Ridgefield—St. Stephen's, Domestic, $161; Foreign, $100..... 261 00
Saybrook—Grace, General (Apportionment 1904-05)..... 10 00
Seymour—Trinity Church S. S., Sp. for Porto Rico†..... 3 69
Stamford—Mr. Schuyler Merritt, Sp. for Boone School, Wuchang, Hankow..... 20 00
Warehouse Point—St. John's S. S., Sp. for Church Extension Fund, Porto Rico..... 5 00
Waterbury—St. John's, General, $44.40; Hankow, $20; Sp. for Archdeacon Washington's work in the Diocese of Lexington, $5. 69 40
Wethersfield—Trinity Church S. S., Primary Class, Sp. for Porto Rico†..... 1 00
Yantic—Grace, General..... 2 00

DELAWARE—Ap. $41.86; Sp. $2.00
Brandywine Hundred—Grace, General..... 3 61
Millsboro—St. Mark's, General..... 10 00
Smyrna—St. Peter's, Domestic..... 3 25
Wilmington—Chapel of the Good Shepherd, General..... 25 00
"A Friend," Sp. for Porto Rico†.. 2 00

EAST CAROLINA—Ap. $2.00; Sp. $6.50
Bennerton—St. John's, General.... 2 00
Edenton—St. Paul's, Wo. Aux., Sp. for Porto Rico†..... 4 00
Windsor—St. Thomas's S. S., Sp. for Cuba Hospital Fund..... 2 50

EASTON—Ap. $55.60
Caroline Co.—St. Mary's, Whitechapel Parish, General (Apportionment 1904-05)..... 12 75
Cecil Co. (*Elkhart*)—Trinity Church, General..... 6 80
(*Andora*)—St. Andrew's Memor-

ial, General..... 75
Kent Co. (*Kennedyville*)—Mrs. Mary E. H. Janvier, for work at Fairbanks, Alaska..... 20
Queen Ann Co. (*Church Hill*)—St. Luke's S. S.,* General..... 35 10

FOND DU LAC—Ap. $7.23; Sp. $3.78
Green Bay—Christ Church, Mrs. W. C. Wheelock, General..... 1 00
Jacksonport—Holy Nativity, General 6 23
Sheboygan—Grace S. S., Sp. for Porto Rico†..... 3 78

GEORGIA—Ap. $127.15; Sp. $100.50
Atlanta—St. Luke's, Miss Charley Warnock, Sp. for Ingle Memorial, Hankow..... 35 00
Augusta—Church of the Good Shepherd, Wo. Aux., Sp. for Ingle Memorial, Hankow..... 5 00
Brunswick—St. Mark's, Wo. Aux., Sp. for Porto Rico†..... 1 00
Columbus—Trinity Church, Junior Aux., Sp. for Holy Trinity Orphanage, Tokyo, Japan, $2; Sp. for "Sister Katherine" scholarship, Guantanamo, Cuba, $2.50.. 4 50
Lillian G. Griffith, Sp. for Rev. Edmund J. Lee, Hankow..... 5 00
Savannah—St. John's, Wo. Aux., salary of Miss Sabine, Alaska, $12.50; salary of Miss Crummer, Shanghai, $12.50..... 25 00
St. Paul's, Domestic, $4.40; General, $6.15..... 10 55
Tifton—St. Anne's, General..... 10 00
Miscellaneous—General 81 60
Branch Wo. Aux., Sp. for "Bishop Knight" scholarship, Guantanamo, Cuba 50 00

HARRISBURG—Ap. $101.25; Sp. $72.30
Bellefonte—St. John's, Wo. Aux., Sp. for Rev. C. F. Lindstrom, Hankow 38 00
Chambersburg—Trinity Church, General 1 00
Harrisburg—St. Paul's, General.... 100 25
Lancaster—St. John's, Wo. Aux., Sp. for Porto Rico†..... 5 00
Williamsport—Trinity Church, Sp. for Rev. C. F. Lindstrom, Hankow 14 30
York—St. John's S. S., Sp. for Porto Rico† 15 00

INDIANAPOLIS—Ap. $26.00; Sp. $2.50
New Albany—Wo. Aux., Sp. for Porto Rico† 2 50
Miscellaneous—Junior Aux., "Agnes Partridge" scholarship, St. Agnes's School, Kyoto..... 26 00

IOWA—Ap. $12.01
Charlton—St. Andrew's, Wo. Aux., Miss Babcock's salary, Japan... 5 01
Sioux City—St. Thomas's, Wo. Aux., Miss Babcock's salary, Japan.. 7 00

KANSAS—Ap. $29.00
Wichita—St. John's, General..... 29 00

KANSAS CITY—Ap. $75.50; Sp. $33.50
Kansas City—Grace, Wo. Aux., Mothers' Meeting, General, $3; Sp. for Bishop Brent, for work at Bontoc, Philippine Islands, $2; Sp. for Porto Rico,† $2; "Young Woman's Branch" Blanche Isabella Beem scholarship, St. Mary's Hall, Shanghai, $50 ..... 57 00
St. George's, Wo. Aux., General.. 12 50
St. Mark's, Wo. Aux., Sp. for Bishop Wells's work, Spokane.. 7 50
St. Joseph—Christ Church, Wo. Aux., Sp. for Bishop Leonard Memorial, Salt Lake..... 20 00
Mrs. W. C. Rogers, for work in Mexico 10 00
Horace Stringfellow, Sp. for Church Extension Fund, Porto Rico 1 00
Charles A. Kelly, Sp. for Porto Rico† 1 00

KENTUCKY—Ap. $704.94
Fulton—Trinity Church, General.... 3 70
Hopkinsville—Church of the Good Shepherd, General..... 3 11
Louisville—Christ Church Cathedral, Domestic, $219.97; Foreign, $109.98..... 329 95
St. Andrew's, Foreign, $4; General, $167.57; Wo. Aux., Brazil, $12.50 ..... 184 07
St. Stephen's, Domestic..... 7 50
Miscellaneous — Missionary Mass Meeting, held in Louisville, General 176 61

LEXINGTON—Ap. $4.75; Sp. $25.00
Lexington—Christ Church Cathedral, Wo. Aux., Sp. for Life Insurance of Rev. C. H. Evans, Tokyo 25 00
Mrs. Junius T. Smith, for work at Fairbanks, Alaska..... 1 00
Middleborough—St. Mary's, General. 3 75

LONG ISLAND—Ap. $129.18; Sp. $859.75.
Brooklyn—Christ Chapel, General... 15 00
(*Heights*)—Grace, Wardens and Vestrymen, Sp. for Porto Rico†. 11 00
(*Canarsie*)—St. Alban's, Domestic 3 39
St. George's S. S., proceeds of a fair held under the auspices of the class of Miss Josephine Kelley, Sp. for Porto Rico†.... 154 50
William G. Low, Esq., Sp. for the benefit of the Clinique, St. Jacques, Haiti, to enable Dr. Holly to pay off the $380 debt and to have something beside.. 500 00
Mrs. Clementine S. Patchen, Sp. for Church Extension Fund, Porto Rico..... 100 00
Edward M. Shephard, Sp. for Church Extension Fund, Porto Rico 25 00
D. C. McEwen, Sp. for Church Extension Fund, Porto Rico..... 10 00
Rev. J. Howard Melish, Sp. for Church Extension Fund, Porto Rico 10 25
Edward R. Greene, Sp. for Church Extension Fund, Porto Rico.... 5 00
Mrs. G. W. Wright, Sp. for Church Extension Fund, Porto Rico.... 5 00
Miss Isabella T. Harlie, Sp. for Porto Rico†..... 5 00
Miss Elizabeth C. Lewis, Sp. for Porto Rico†..... 5 00
Deaconess Patterson, Sp. for St. Luke's Hospital, Shanghai, at Dr. Jeffery's discretion, $5; St. Matthew's Hospital, Fairbanks, Alaska, $5..... 10 00
Elmhurst—St. James's, Wo. Aux., Widows' and Orphans' Fund, Foreign 10 00
Great Neck—All Saints', Indian, $15.79; Pastoral Aid and Missionary Society, Sp. for Porto Rico,† $6..... 21 79
Great River—Emmanuel Church, Wo. Aux., General, $5; Sp. for Porto Rico,† $5..... 10 00
Islip—St. Mark's, Sp. for Porto Rican Equipment Fund..... 10 00

Rockville Centre—Ascension, Missionary Guild, Sp. for Porto Rico† 3 00
Sag Harbor—Christ Church, Wo. Aux., "Marcus and Elizabeth Starr" scholarship, St. Mary's Hall, Shanghai..... 50 00
Miscellaneous—Wo. Aux., General.. 25 00

LOS ANGELES—Ap. $1.80; Sp. $9.00
Los Angeles—St. Paul's Pro-Cathedral S. S., Sp. for Porto Rico†.. 9 00
Pasadena—All Saints', Young Woman's Missionary Society, for work at Fairbanks, Alaska.... 1 80

LOUISIANA—Ap. $27.47; Sp. $3.00
Baton Rouge—St. James's S. S.,* General 27 47
New Orleans—Annunciation S. S., Sp. for Porto Rico†..... 2 00
St. Anna's, Sp. for Porto Rico†... 1 00

MAINE—Ap. $11.81; Sp. $13.00
Pittston—St. Andrew's S. S., General 1 72
Miscellaneous—Babies' Branch, General, $10.09; Sp. for St. Agnes's Hospital, Raleigh, North Carolina, $5; Sp. for Akita Kindergarten, Tokyo, $5; Sp. for Miss Carter, Salt Lake, $3..... 23 09

MARYLAND—Ap. $390.74; Sp. $140.12
Baltimore—Ascension, Sp. for Porto Rico,† $12; Wo. Aux., Sp. for Bishop Ingle Memorial, Hankow, $18; "C. C. Griffith Memorial," Branch Junior Aux., Sp. for Miss Clara J. Neely, Tokyo, $7.72 ..... 37 72
Christ Church, Wo. Aux., Sp. for a new St. John's Church, Tokyo, if the necessary funds are contributed, if not, for organ or other furniture..... 5 00
Church Home and Infirmary, Mrs. M. J. Hopkins, Domestic and Foreign 2 00
Grace, Brazil 9 41
Memorial S. S., Bishop Rowe's work, Alaska..... 10 00
St. Michael and All Angels', Brazil, $50; General, $242.14.. 292 14
St. Peter's, Domestic and Foreign, $25; "Six Members of the Vestry," Sp. for Porto Rico,† $6 ..... 31 00
"H. W. A.," Sp. for Rev. Mr. Ancell, Shanghai..... 10 00
"E. F. G.," Foreign..... 6 50
Baltimore Co. (*Monkton*) — St. James's, General..... 5 19
(*Huntington*)—St. John's, Brazil, $3; General, $1..... 4 00
(*Mount Washington*)—St. John's (of which St. Mary's Guild, $5, Junior Aux., $10, Wo. Aux., $2); Sp. for Porto Rico,† $33.40; Wo. Aux., Sp. for Bishop Ingle Memorial, Hankow, $2 ..... 35 40
(*Catonsville*)—St. Timothy's, Wo. Aux., General..... 4 00
Frederick Co. (*Frederick*) — All Saints', "In Memoriam," Sp. for Bishop Ingle Memorial Hospital, Hankow, $10; Sp. toward restoration of Rev. Mr. Reifsnider's Church, Tsuruga, Kyoto, $26.. 36 00
Howard Co. (*Ellicott City*)—St. John's (of which Wo. Aux., $2.50), Foreign, $12.50; Junior Aux., Brazil, $5; Foreign, $5; Sp. for Rev. Mr. Merrill's Indian work, Fond du Lac, $5..... 27 50
(*Dorsey*)—G. W. C. Schmidt, Sp. for Miss Ridgley, Cape Mount, Africa,..... 5 00
Miscellaneous—Branch Wo. Aux., General 10 00

MASSACHUSETTS—
Ap. $771.26; Sp. $2,985.20
Boston—Advent, Mrs. R. S. Sturgis, Alaska, $5; Bishop Brent's work, Philippine Islands; $5; St. Luke's Hospital, Shanghai, $5; Sp. for Miss Cooper's work in Spokane, $5..... 20 00
Emmanuel Church, Sp. for Church Extension Fund, Porto Rico.... 41 35
(*Dorchester*)—St. Ann's, Laura S. Russell, for work at Fairbanks, Alaska, $1; Sp. to help build church at Eagle, Alaska, $3; to help rebuild St. John's Church, Tokyo, $3; Sp. for Changsha, Hankow, $3..... 10 00
St. John Evangelist's Missionary Association, "St. John Evangelist" scholarship, $1; St. John's School, Africa, $25; "St. John Evangelist" scholarship, Girls' Training Institute, Africa, $25. 50 00
(*Dorchester*)—St. Mary's, Foreign 30 50
St. Paul's, "A Member," Wo. Aux., Sp. for Bishop B. H. Paddock Memorial Bed, St. Matthew's Hospital, Fairbanks, Alaska... 1 00
Trinity Church, Sp. for Porto Rico,† $1,327; Sp. for Bishop Restarick's schools in Honolulu, $100; "A Member," Foreign, $100; Sp. for work among Mexicans in Mexico, $100; "A Friend," $1,000; Mrs. Charles R. Codman, $25; both Sp. for Porto Rico†; Miss Alice Weston Smith, Sp. for St. Luke's Hospital, Shanghai, $10; "A Member," Wo. Aux., salary of Miss Woodruff, West Africa, $5; Sp. for Mr. Ishii's work, Tokyo, $5 ..... 2,672 00
Mrs. Eunice W. Hudson, Sp. for Porto Rico†..... 100 00
Mrs. J. N. Fiske, Sp. for Porto Rico† 100 00
"Cash," Sp. for Porto Rican Equipment Fund..... 10 00
Robert H. Gardiner, Porto Rico.. 5 00
J. Henry Brooks, Sp. at Bishop Van Buren's discretion, Porto Rico 2 00
Miss Grace Wolcott, Sp. for Porto Rico† 2 00
"Cash," Sp. for Porto Rico†..... 2 00
"A Mite," Sp. for Church Extension Fund, Porto Rico..... 1 00
(*Charlestown*)—Joseph Williams, Sp. for Porto Rico†..... 1 00
(*Roxbury*)—(In Memoriam), Gankin Mission, Hankow, $10; Porto Rican Mission, $10..... 20 00
Brockton—St. Paul's S. S., General. 15 86
Brookline—St. Paul's, Wo. Aux., salary of Miss Woodruff, West Africa, $5; S. S., Sp. for Porto Rico,† $10..... 15 00
Cambridge—Christ Church, Sp. for Porto Rico†..... 2 00
Dedham—Miss Catherine A. Codman, Sp. for Porto Rico†..... 100 00
Everett—Grace S. S., Sp. for Porto Rico† 2 00
Fall River—Ascension, Domestic.... 100 00
William L. Winslow, Sp. for Porto Rico† 1 00
Lynn—"L. A.," Sp. for Porto Rico†. 1 00
Marblehead—St. Michael's, "Penny Offering," Wo. Aux., salary of

Miss Woodruff, West Africa.... 2 50
Medford—Grace S. S.,* General.... 32 48
New Bedford — Grace, Foreign, $162.08; Rev. H. St. G. Tucker's work, Tokyo, $40.25..... 202 33
Newburyport—St. Paul's, Bishop Van Buren's work, Porto Rico.. 4 35
M. H. Johnstown, Sp. for Bishop Rowe, for hospital at Fairbanks, Alaska 1 00
"A Friend," Sp. for Bolondron Rectory, Cuba..... 20
Newton—Grace, "Members," Wo. Aux., Sp. for Porto Rico†..... 2 00
Newton (Centre)—Trinity Church, Foreign, $45.13; General, $10.. 55 13
(Auburndale) — Church of the Messiah, Wo. Aux., woman's work in Shanghai District, $5; "Two Members," Sp. for Bishop B. H. Paddock Memorial bed, St. Matthew's Hospital, Fairbanks, Alaska, $6..... 11 00
(Chestnut Hill)—Church of the Redeemer (Apportionment 1904-05), Foreign..... 18 80
Quincy—Christ Church S. S., General 5 00
Sandwich—St. John's Parish, General 13 31
Somerville—St. Thomas's S. S., Sp. for Porto Rico†..... 10 65
Wellesley—St. Andrew's Wo. Aux., Sp. for Porto Rico†..... 1 00
Winchester—Epiphany, Indians, $30; Circle City, Alaska, $30; S. S., "Winchester" scholarship, Girls' Training Institute, Africa, $25. 85 00
Miscellaneous — Wo. Aux., Anniversary Offering, Sp. for Rev. T. S. Tyng's insurance, Kyoto..... 7 00

MICHIGAN—Ap. $76.06; Sp. $84.50
Alma—St. John's, Wo. Aux., salary of Miss Bull, Kyoto, $5; S. S., Sp. for Porto Rico,† $8..... 13 00
Ann Arbor—St. Andrew's, Wo. Aux., salary of Miss Bull, Kyoto, $10; "Harris Memorial" scholarship, St. John's College, Shanghai, $2.50; Sp. for Foreign Life Insurance Fund, $2; Sp. for Church Extension Fund, Porto Rico, $1.50..... 16 00
Bay City—Trinity Church, Wo. Aux., Sp. for Foreign Life Insurance Fund 10 00
Brooklyn—All Saints', General..... 2 00
Chesaning—St. John's Mission, General 50
Detroit—St. John's, Mrs. Minor, Wo. Aux., Sp. for Rev. Mr. Clapp, Bontoc, Philippine Islands, $10; Sp. for Dean Gray School, Mexico, $10; Sp. for St. Agnes's Hospital, Raleigh, North Carolina, $5; Mrs. McLean, Sp. for Deaconess Shaw, Boisé, for horse, $10; S. S., Sp. for Archdeacon Parker, Sacramento, California, $10..... 45 00
St. Joseph's, Wo. Aux., salary of Miss Bull, Kyoto, $5; Sp. for Foreign Life Insurance Fund, $5; Sp. for Mrs. Littell, Hankow, $8..... 18 00
St. Paul's, G. F. Kane, General... 1 00
Mrs. Sara B. Stevens and Miss E. P. King, for work at Fairbanks, Alaska 56
Jackson—St. Paul's, Wo. Aux., Alaska, $10; Philippines, $3; St. Paul's School, Lawrenceville, Southern Virginia, $10; salary of Miss Bull, Kyoto, $12.50; "Harris Memorial" scholarship, St. John's College, Shanghai, $5; Sp. for Foreign Life Insurance Fund, $5..... 45 50
Trenton—St. Thomas's, Wo. Aux., salary of Miss Bull, Kyoto, $2; "Harris Memorial" scholarship, St. John's College, Shanghai, $2 ..... 4 00
Wyandotte—St. Stephen's, Wo. Aux., General 5 00

MICHIGAN CITY—Ap. $35.10
Goshen—St. James's, General..... 35 00
Logansport—Mrs. Holbruner, for work at Fairbanks, Alaska..... 10

MILWAUKEE—Ap. $50.00; Sp. $1.70
Jefferson—St. Mary's S. S., Sp for Porto Rico†..... 70
Milwaukee—St. Paul's, General..... 50 00
Nashotah—B. Stewart Bert, Sp. for Porto Rico†..... 1 00

MINNESOTA—Ap. $25.40; Sp. $271.17
Birch Coulee—St. Cornelia S. S., Sp. for Porto Rico,† $4; "Thankoffering," Sp. for Porto Rico,† 50 cts..... 4 50
Henderson—St. Jude's, General..... 8 00
Minneapolis—Holy Trinity Church, General 8 25
St. Paul—Ascension, Junior Aux., Cuba 3 00
St. Clement's, General..... 6 15
St. John the Evangelist's S. S., Sp. for Porto Rico†..... 50 00
Miss Ellen C. Washington, Sp. for Porto Rico†..... 75 00
Mrs. Mary S. Sleppy, Sp. for Bishop Restarick, for the "Bennie G. Sleppy" scholarship, Honolulu 100 00
Miscellaneous—Sp. for stipend of Rev. Mr. Alfvegren..... 41 67

MISSISSIPPI—Ap. $19.66; Sp. $20.00
Greenville—"A Friend," Sp. for Rev. Mr. Ancell, Shanghai, toward education of Chinese boys. 20 00
Grenada—All Saints' S. S., General.. 13 76
Raymond—St. Mark's, General..... 5 90

MISSOURI—Ap. $12.00; Sp. $5.00
St. Louis—All Saints', General..... 10 00
St. Stephen's House S. S., Sp. for Porto Rico†..... 5 00
J. A. Dickinson, Domestic and Foreign 2 00

MONTANA—Ap. $1.70
Dillon—Mary R. P. Hooker, for work at Fairbanks, Alaska.... 50
Philipsburg—Boys' Union, St. Andrew's, for work at Fairbanks, Alaska 1 20

NEBRASKA—Ap. $114.00; Sp. $7.00
Ashland—St. Stephen's, Wo. Aux., Domestic, $2; Foreign, $1..... 3 00
Central City—Christ Church, Wo. Aux., Domestic..... 5 00
Omaha—Trinity Cathedral, Wo. Aux., Domestic, $25; Foreign, $25; for Bishop McKim, for rebuilding a church in Tokyo, $5; Sp. for Bishop Van Buren, Porto Rico, $2..... 57 00
All Saints', Wo. Aux., Domestic, $25; Foreign, $10; Bible-woman for Tokyo, $5..... 40 00
Good Shepherd, Wo. Aux., Domestic, $2.50; Foreign, $2.50.. 5 00
St. Barnabas's, Wo. Aux., Domestic 5 00
Papillion—Holy Cross, Wo. Aux., Domestic, $3; Foreign, $3..... 6 00

NEWARK—Ap. $641.10; Sp. $344.02

Jersey City—Martha M. Peck, Sp. for Bishop Leonard Memorial, Salt Lake 20 00
Montclair—St. Luke's, Domestic 400 00
Alice D. Forstall, for work at Fairbanks, Alaska 10
Morristown—Church of the Redeemer, Sp. at discretion of Bishop Van Buren, Porto Rico, $49; Sp. for Porto Rico† (of which S. S., $1), $7 ..... 56 00
Mrs. Benjamin Nicoll, Sp. at discretion of Bishop Van Buren, Porto Rico 5 00
Pierre J. Smith, Sp. for Porto Rico† 10 00
Mr. and Mrs. Cortland M. Taylor, Sp. for Porto Rico† 10 00
Mrs. Eleanor Whitney, Sp. for Porto Rico,† $20; Sp. for Church Extension Fund, Porto Rico, $10 ..... 30 00
Orange—All Saints', H. T. Van Nostrand, Sp. for Church Extension Fund, Porto Rico 1 00
Grace, work of Rev. A. M. Sherman, Hankow, $51; Sp. for Ingle Memorial, Hankow, $143. 194 00
(*East*)—Christ Church, Sp. for Porto Rico† 20 00
Paterson—St. Mark's S. S., Sp. for Porto Rico† 10 00
Short Hills—Christ Church, Domestic, $95; Foreign, $95; S. S., Sp. for Church Extension Fund, Porto Rico, $3 ..... 193 00
Miscellaneous—Wo. Aux., Sp. for Rev. H. St. George Tucker's work, St. Paul's College, Tokyo. 36 02

NEW HAMPSHIRE—Ap. $60.40

Concord (*East*)—Grace S. S.,* General 1 00
Franklin—St. Jude's Mission, General 8 50
Laconia—St. James's, General 17 00
Nashua—Church of the Good Shepherd, General 22 90
Penacook—St. Mary's, General 6 00
Salmon Falls—Christ Church Mission, General 5 00

NEW JERSEY—Ap. $186.21; Sp. $87.82

Basking Ridge—St. Mark's, General. 3 80
Bernardsville—St. Bernard's, General 68 06
Burlington—Rev. G. W. Harrod, Sp. for Porto Rico† 1 00
Camden—St. Paul's, General 4 00
Cape May City—William F. H. Reed, Sp. for Church Extension Fund, Porto Rico 5 00
Elizabeth—Trinity Church, Domestic, $61; Domestic and Foreign, $20 ..... 81 00
Moorestown—Trinity Church S. S., for Mr. P. C. Daito, toward rebuilding St. John's Church, Tokyo 10 00
Plainfield—Miss J. B. Borden, General 10 00
Rahway—St. Paul's S. S., Sp. for Porto Rico† 10 00
Riverton—Christ Church, Sp. for Rev. Mr. Kong's work, Honolulu 37 82
South Amboy—Christ Church S. S., Junior Missionary League, Sp. for Porto Rico† 4 00
Trenton—Christ Church, Foreign ... 11 85
Westfield—St. Paul's, General 7 50
Woodbury—Christ Church, "A Member," Sp. for St. Paul's Building Fund, Tokyo 20 00

NEW YORK—Ap. $3,006.83; Sp. $1,460.20

Bronxville—Christ Church, Wo. Aux., Sp. for Rev. Mr. Matthews, Cape Mount, Africa, for use of any boy he may select .. 10 00
Dobb's Ferry—Zion, Wo. Aux., Sp. for Rev. Mr. Matthews, Cape Mount, Africa, for use of any boy he may select 10 00
Fishkill-on-Hudson — St. Andrew's, Sp. for work of Rev. Kong Yin Tet, Honolulu 10 03
Goshen—St. James's, Domestic 158 00
Irvington — St. Barnabas's, Wo. Aux., Sp. for Rev. Mr. Matthews, Cape Mount, Africa, for use of any boy he may select .. 31 00
Monticello — St. John's, hospital work, Gankin, Hankow 1 35
Mount Vernon—Ascension, Wo. Aux., General, $15; education of Foreign missionaries, children, $1; Sp. for Rev. Mr. Matthews, Cape Mount, Africa, for use of any boy he may select, $10 .. 26 00
Newburgh—St. George's, Sp. for Rev. Kong Yin Tet, Honolulu, $54.53; Wo. Aux., Sp. for Bishop Wells, Spokane, $10 ..... 64 53
New Rochelle—Trinity Church, Wo. Aux., travelling expenses of Domestic Missionary Bishops 10 00
New York—All Angels', General ... 156 20
Ascension, Domestic and Foreign. 30 00
Beloved Disciple, General 11 40
Calvary, "A Member," General ... 500 00
Church Missions House Chapel, General 1 07
Epiphany, Sp. for Rev. William M. Washington, Lexington 55 00
Epiphany Chapel, St. Paul's College, Tokyo, $5; Sp. for Deaconess Shaw's work, Boisé, $5 .... 10 00
Holy Apostles', Sp. for Bishop Johnson's work, South Dakota .. 26 38
Holy Communion, Miss Mary E. Elmendorf, Sp. for Porto Rico† 50
Incarnation, Mrs. W. L. Andrews, Niobrara League, "Theodore Crane Andrews (In Memoriam) Graduate" scholarship, South Dakota, $60; Mrs. G. C. Ward, Niobrara League, "William Lewis Morris, Jr." (In Memoriam) scholarship, St. Elizabeth's School, South Dakota, $60; "A Member," Sp. for work among natives, Mexico, $50 ... 170 00
(*Fort Washington*)—Intercession, Wo. Aux., Sp. for hospital work, Bishop Brooke, Oklahoma 15 00
St. Agnes's Chapel, Sp. for Bishop Gray, Southern Florida, $103; "Two Members," Wo. Aux., Sp. for Porto Rico,† $1 ..... 104 00
St. Bartholomew's, Wo. Aux., "Samuel Cooke" scholarship, St. John's College, Shanghai, $60; Wo. Aux., Missionary Society, St. Augustine's League, Sp. for St. Augustine's School, Raleigh, North Carolina, $100; Miss Juliet Smith, through St. Margaret's Society, "Bishop Clarkson Memorial" scholarship, Girls' Training Institute, Africa, $25 ..... 185 00
St. Ignatius's, "A Member," Wo. Aux., travelling expenses of Domestic Missionary Bishops 25
St. John's Chapel S. S., General .. 91 11
(*Woodlawn*)—St. Stephen's S. S., Sp. for Porto Rico† 10 00
Transfiguration, Mrs. S. Lawrence, Niobrara League, "Samuel Lawrence" (In Memoriam) scholarship, St. Mary's School, South Dakota 60 00
Trinity Church, Wo. Aux., sal-

ary of a missionary to the Philippine Islands, $303.50; Sp. toward a bed in St. James's Hospital, Gankin, Hankow, $2.. 305 50
Trinity Chapel, Domestic, $13; Miss P. C. Swords, Niobrara League, "James R. Swords" (In Memoriam) scholarship, St. Mary's School, South Dakota, $60 ..... 73 00
Zion and St. Timothy's, General (Apportionment 1904-05)..... 400 00
"O. E. P. S.," and "C. P. S.," "Dorothy Lamb Woodbridge" and "Olivia Egleston Phelps" scholarships, Orphan Asylum and Girls' School, Cape Palmas, Africa (5 years)..... 500 00
Mrs. Edwin Parsons, "Sarah Swayne" scholarship, St. Mary's School, South Dakota..... 120 00
"M. H. L.," "A Thank-offering," Sp. for Porto Rico†..... 100 00
"M. C.," $20; Miss Margaret Collins, in memory of "M. M. C.," $40; Sp. for Leonard Memorial, Salt Lake..... 60 00
Mrs. S. F. Zabriskie, Sp. to be used for one of the schools, Mexico 50 00
The Misses Jay, Laura Jay Memorial, Wo. Aux., Sp. for Rev. Mr. Matthew's, Cape Mount, Africa, for use of any boy he may select..... 50 00
(*New Brighton*)—"A Friend," Sp. for Rev. T. G. C. McCulla, Bellefontaine, Ohio, $30; Sp. for Holy Trinity Orphanage and School for Feeble-minded Children, Tokyo, $20..... 50 00
Ida M. Harris, Sp. at Bishop Van Buren's discretion, Porto Rico 25 00
Mrs. Edward Fuller, St. Augustine's League, Sp. for Rev. B. G. White, toward roofing St. Philip's Church, Jacksonville, Florida, $20; Sp. for Rev. J. H. Griffith, Jr., Kinston, East Carolina, for debt on St. Augustine's Chapel, $5..... 25 00
"One newly interested in Missions," Sp. for Ingle Memorial, Hankow 20 00
Mrs. Margaret A. Duane, "Howard Duane Memorial" scholarship, St. Paul's College, Tokyo..... 20 00
(*Richmond*)—The Misses Moore, Wo. Aux., Foreign..... 10 00
Dr. William N. Berkeley, Sp. for medical expenses at Soochow Orphanage, Shanghai..... 10 00
Miss Ellen King, Sp. for work among natives, Mexico..... 10 00
Mrs. M. E. Watson, Wo. Aux., Sp. for Miss Mahony, Africa..... 5 00
"A Friend," Wo. Aux., Sp. for "Cornelia Jay" ward, St. Luke's Hospital, Tokyo..... 5 00
Ossining — St. Paul's, Foreign, $25.27; Mrs. E. N. Strong (In Memoriam), for industrial work, Cape Mount, Africa, $25; Wo. Aux., General, $15; Sp. for Rev. Mr. Matthews, Cape Mount, Africa, for use of any boy he may select, $20..... 85 27
Trinity Church, General, $95.13; Wo. Aux., Sp. for Rev. Mr. Matthews, Cape Mount, Africa, for use of any boy he may select, $20 ..... 115 13
Peekskill—St. Peter's, Wo. Aux., Sp. for Rev. Mr. Matthews, Cape Mount, Africa, for use of any boy he may select..... 15 00
Pelham—Church of the Redeemer, Wo. Aux., Sp. for Rev. Mr. Matthews, Cape Mount, Africa, for use of any boy he may select.. 10 00
Port Chester—St. Peter's, Junior Missionary Society, Miss Thackara's salary, Arizona..... 100 00
E. B. Wesley, General..... 25 00
Poughkeepsie — Holy Comforter, King's Daughters, Sp. for Rev. J. L. Prevost, Alaska..... 45
Branch Wo. Aux., Indian..... 44 34
Red Hook—Wo. Aux., Sp. for Rev. C. F. Lindstrom, Hankow..... 7 00
Scarborough—St Mary's, Wo. Aux., Sp for Rev. Mr. Matthews, Cape Mount, Africa, for use of any boy he may select..... 5 00
Scarsdale—St. James's-the-Less, Wo. Aux., Sp. for Rev. Mr. Matthews, Cape Mount, Africa, for use of any boy he may select.. 25 00
Tuxedo Park—Mrs. William G. Davies and Mrs. Louis M. Ogden, Sp. for Porto Rico†..... 1 00
White Plains—Miss Elizabeth Benedict, Sp. for Porto Rico†..... 5 00
Yonkers—Christ Church, Wo. Aux., Sp. for Rev. Mr. Matthews, Cape Mount, Africa, for use of any boy he may select..... 8 00
St. John's, Wo. Aux., Sp. for Rev. Mr. Matthews, Cape Mount, Africa, for use of any boy he may select..... 50 00
Mrs. John H. Clark, Sp. for work among natives, Mexico..... 15 00
Mrs. William F. Cochran, Wo. Aux., Sp. for Good Shepherd Hospital, Fort Defiance, Arizona 100 00
Miscellaneous — One-half Offering, Division Meeting, Wo. Aux., at Yonkers, Sp. for Rev. Mr. Matthews, Cape Mount, Africa, for use of any boy he may select 33 72
One-half Offering, Division Meeting, Wo. Aux., at Peekskill, Sp. for Rev. Mr. Matthews, Cape Mount, Africa, for use of any boy he may select..... 6 59
St. Augustine's League, Sp. for St. Paul's School, Lawrenceville, Southern Virginia, $50; Sp. for St. Augustine's School, Raleigh, North Carolina, $50; Sp. for Rev. Richard Bright, Savannah, Georgia, $25..... 125 00
Mite Box at Diocesan House, Wo. Aux., General 1 79
Mite Box, Wo. Aux., General.... 3 42
Mrs. William F. Cochran, Wo. Aux., Sp. for work of Bishop Wells, Spokane..... 100 00

NORTH CAROLINA—Ap. $21.97; Sp. $18.50
Concord—All Saints', Wo. Aux., General 2 00
Greensboro—St. Andrew's, Wo. Aux., Sp. for Bishop Rowe, Alaska... 6 00
Hillsboro—St. Matthew's, Wo. Aux., Sp. for Porto Rico†..... 3 00
Jackson—Church of the Saviour, Wo. Aux., General..... 2 50
Leaksville — Epiphany, Wo. Aux., salary of Bishop Rowe's companion, Alaska, $1; Sp. for Bishop Ingle Memorial, Hankow, $2 ..... 3 00
Madison—St. John's, Wo. Aux., General 1 50
Oxford—St. Stephen's, Wo. Aux., General 5 00
Raleigh—Christ Church, Wo. Aux., Sp. for "Lindsay Patton" scholarship, Holy Trinity Orphanage,

Tokyo, $5; Sp. for Porto Rico,† $1.50 ..... 6 50
Scotland Neck—Trinity Church S. S.,* Domestic and Foreign..... 5 97
Wadesboro—Calvary, Wo. Aux., salary of Miss Babcock, Tokyo, $1; Sp. for "Bishop Cheshire" scholarship, Holy Trinity Orphanage, Tokyo, $1..... 2 00
Warrenton—Emmanuel Church, Wo. Aux., General..... 3 00

OHIO—Ap. $110.66; Sp. $22.60
Cleveland—Emmanuel Church, Mrs. Frank S. Hurlbut, Wo. Aux., Bishop Rowe's work, Alaska... 2 00
Church of the Good Shepherd, Wo. Aux., salary of Miss Elwin, Shanghai 5 00
Grace, General..... 10 00
St. John's, Mrs. D. P. Rhodes, Wo. Aux., Sp. for Foreign Life Insurance Fund..... 15 00
St. Paul's, Miss Westphal, Wo. Aux., Alaska..... 5 00
(*East*)—St. Paul's, Mrs. C. H. Strong, Wo. Aux., Alaska, $5; salary of Miss Elwin, Shanghai, $10 ..... 15 00
St. Philip's, Wo. Aux., Sp. for Church Extension Fund..... 2 60
Trinity Church, Girls' Missionary Guild, through Wo. Aux., Alaska, $5; salary of Miss Elwin, Shanghai, $5..... 10 00
Geneva—Christ Church, collected at missionary meeting, held in connection with consecration of church, General..... 4 66
Oberlin—Christ Church, General.... 5 00
Painesville—St. James's, Wo. Aux., "Ohio" scholarship, St. Elizabeth's School, South Dakota... 4 00
Sandusky—Grace, Wo. Aux., "Sandusky" scholarship, St. John's College, Shanghai..... 40 00
Warren—Christ Church, Wo. Aux., salary of Miss Elwin, Shanghai 10 00
Bishop Leonard Chapter, Daughters of the King, Sp. for Church Extension Fund, Porto Rico.... 5 00

OREGON—Sp. $15.00
Pendleton—Church of the Redeemer, Wo. Aux., Sp. for Bishop Rowe's work, Alaska..... 15 00

PENNSYLVANIA—
Ap. $6,221.97; Sp. $8,195.99
Ardmore—St. Mary's, through Wo. Aux., Miss Babcock's salary, Aomori, Tokyo, $10; Sp. for Rev. Mr. Backus's work, Chihuahua, Mexico, $25..... 35 00
Bala—St. Asaph's, Sp. for Rev. Kong Yin Tet, Honolulu..... 25 00
Bristol—St. Paul's, General..... 20 89
Bryn Mawr—Church of the Redeemer, for repairing St. John's Church, Tokyo, $10; Junior Aux., Domestic, $2; Indian, $1; Colored, $2; Foreign, $2.50; Sp. for Mr. Daito, Tokyo, $5; Sp. for Miss Cietta Williams, Africa, $5..... 27 50
Cheltenham—St. Paul's, through Wo. Aux., "Richard Newton" scholarship, High School, Cuttington, Africa, $5; Miss Babcock's salary, Aomori, Tokyo, $5 ..... 10 00
Conshohocken—Calvary (of which S. S., $17.72), Sp. at Bishop Van Buren's discretion, Porto Rico.. 44 72
Jenkintown—Church of Our Saviour, "A Member," through the Church Club, salary of Bishop Brent, Philippine Islands, $100; through Wo. Aux., Miss Babcock's salary, Aomori, Tokyo, $3; Sp. for Foreign Life Insurance Fund, $2..... 105 00
Lansdowne—St. John the Evangelist's, through Wo. Aux., Sp. for Foreign Life Insurance Fund 2 00
Marcus Hook—St. Martin's, General. 10 00
Media—Christ Church, through Wo. Aux., Sp. for Foreign Life Insurance Fund..... 2 00
Norristown—Mrs. E. M. Corsen, Sp. for Porto Rico†..... 1 00
Edward T. Boggs, Sp. for Porto Rico† 1 00
Misses Lydia M. and K. C. Corsen, Sp. for Porto Rico†..... 1 50
Philadelphia — Advocate Memorial, Girls' Friendly Society, for work at Fairbanks, Alaska..... 1 25
Atonement Memorial, Sp. for Rev. Mr. Goodheart's work, Oregon.. 27 00
(*Germantown*)—Calvary S. S., Sp. for Porto Rico†..... 50 00
Christ Church, Foreign..... 5 53
Christ Church Chapel, through Wo. Aux., Sp. for Foreign Life Insurance Fund..... 2 00
Christ Church Hospital Chapel, General 7 34
Covenant, through Wo. Aux., Sp. for Evangelists' salary, St. Luke's Hospital, Shanghai.... 5 00
Episcopal Hospital Chapel, Sp. for work of Rev. Kong Yin Tet, Honolulu 2 00
(*Mount Airy*)—Grace, Rev. Mr. Goodheart's work, Oregon, $64.65; through Wo. Aux., Miss Babcock's salary, Aomori, Tokyo, $3; Sp. for Foreign Life Insurance Fund, $2..... 69 65
Holy Apostles', Sp. for Bishop Millspaugh, for his work, Kansas, $100; Sp. for Rev. Maurice J. Goodheart, Sumter, Oregon, $250; Sp. for Rev. Frank B. Wentworth, Winchester, Lexington, $250; George C. Thomas, Sp. for Bishop Horner, Asheville, $250; Sp. for Bishop Moreland, Sacramento, $500; "S. T. R.," Sp. for Bishop Leonard Memorial, Salt Lake, $50; through Wo. Aux., Miss Babcock's salary, Aomori, Tokyo, $10; "Bishop Stevens" scholarship, St. John's College, Shanghai, $5; "Kinsolving" (Divinity) scholarship, Brazil, $5; "Julia C. Emery" scholarship, Orphan Asylum, Cape Palmas, Africa, $5; "Richard Newton High School" scholarship, Cuttington, Africa, $5; Sp. for Foreign Life Insurance Fund, $7; Sp. for "Philadelphia" scholarship, St. Mary's Orphanage, Shanghai, $1; S. S., Sp. for Rev. Maurice J. Goodheart's work, Oregon, $100.... 1,538 00
Holy Trinity Church, Bishop and Mrs. Mackay-Smith, for Brazil, $100; through Wo. Aux., Miss Schott's Missionary Bible-class, Sp. for Mrs. Hooker Memorial School, Mexico, $33.50; Junior Aux., Sp. for Bishop Leonard Memorial, Salt Lake, $1.50.... 135 00
Holy Trinity Memorial Chapel, Foreign, $150; Domestic, $150; through Wo. Aux., Sp. for Evangelists' salary, St. Luke's Hospital, Shanghai, $75; for

Brazil, $50 ..... 425 00
Nativity, Domestic, $115; Sp. for Bishop Brooke, Oklahoma, $25. 140 00
Prince of Peace, through Wo. Aux., "Julia C. Emery" scholarship, Orphan Asylum, Cape Palmas, Africa, $2; "Francesca" (High School) scholarship, Cuttington, Africa, $2 ..... 4 00
(*West*)—St. Andrew's, through Wo. Aux., Cuba, $1; Mexico, $2 ..... 3 00
St. James's, Sp. for Bishop Gray, Southern Florida, $10; Sp. for Bishop Brooke, Oklahoma, $10. 20 00
(*Germantown*)—St. Luke's, Sp. for St. Paul's College, Tokyo.. 126 00
St. Luke and Epiphany, through Wo. Aux., Sp. for Foreign Life Insurance Fund 5 00
(*Oak Lane*)—St. Martin's S. S., Sp. for St. John's Church, Tokyo 8 86
(*Germantown*) — St. Michael's, through Wo. Aux., General, $5; Junior Aux., Sp. for Rev. Mr. Goodheart, Oregon, $2..... 7 00
(*Aramingo*)—St. Paul's, General.. 20 00
(*Chestnut Hill*) — St. Paul's, through Wo. Aux., Sp. for Evangelists' salary, St. Luke's Hospital, Shanghai..... 5 00
(*Overbrook*)—St. Paul's Memorial, Wo. Aux., Sp. for Miss Mahony's work, Africa..... 25 00
St. Peter's, "A Member," through Wo. Aux., toward replacing the Reserve Fund, General..... 1,000 00
(*Germantown*)—St. Peter's, Aux. No. 2, through Wo. Aux., Miss Babcock's salary, Aomori, Tokyo, $10; Sp. for Evangelists' salaries, St. Luke's Hospital, Shanghai, $130; Sp. for Foreign Life Insurance Fund, $1..... 141 00
St. Simeon's Memorial, through Wo. Aux., Sp. for Foreign Life Insurance Fund, $2; Junior Aux., for House of Bethany Dispensary, Cape Mount, West Africa, $15..... 17 00
St. Stephen's, "Two Members," Sp. for St. Paul's Building Fund, Tokyo..... 50 00
(*Clifton Heights*)—St. Stephen's, Juniors, Sp. for furnishing Bishop Rowe's house, Sitka, Alaska 2 10
(*Roxborough*) — St. Timothy's, Maine, $200; Domestic and Foreign, $826.29..... 1,026 29
Church of the Saviour, work of Rev. Mr. Tucker, St. Paul's College, Tokyo, $34.91; through Wo. Aux., Sp. for Foreign Life Insurance Fund, $5; Junior Aux., Sp. for Bishop Brown's Building Fund, Arkansas, $1... 40 91
Rev. A. L. Elwyn, General..... 10 00
"Anonymous," Sp. for Porto Rico† 25 00
(*Germantown*)—Harper Dudgeon, Sp. for Porto Rico†..... 5 00
"Two Members of the Church Club," for Bishop Brent's salary 200 00
Mr. James W. Paul, Jr., Sp. for erection of a University of Pennsylvania Pavilion in Bishop Brent's Hospital, Manila, Philippine Islands..... 500 00
F. W. Sharples, Sp. for Church Extension Fund, Porto Rico... 1 00
A. J. Dallas Dixon, Sp. for Church Extension Fund, Porto Rico... 5 00
Dr. and Mrs. Norton Downs, Sp. for erection of the University of Pennsylvania Pavilion in Bishop Brent's Hospital, Manila, Philippine Islands..... 500 00
Charles C. Harrison, Sp. for erection of the University of Pennsylvania Pavilion in Bishop Brent's Hospital, Manila, Philippine Islands..... 500 00
"A Friend," Sp. for Church Extension Fund, Porto Rico..... 5 00
The Misses Blanchard, Sp. for Porto Rico,† $500; Sp. for Church Extension Fund, Porto Rico, $500..... 1,000 00
"S.," Indian..... 50 00
C. P. B. Jefferys, Sp. for Rev. and Mrs. Van Meter's work at Kiukiang, Hankow..... 100 00
"Cash," "A. F.," General..... 50 00
"A Friend," for support of Rev. J. K. Ochiai, Tokyo..... 400 00
"A Friend," in memory of "J. H. P.," Sp. for medical work, Bontoc, Philippine Islands..... 25 00
"A. B.," Alaska, $100; Brazil, $100; Sp. for Miss Thackara, Arizona, $100..... 300 00
Harry F. West, General..... 7 00
Valley Forge—Washington Memorial Chapel, Sp. for Church Extension Fund, Porto Rico..... 24 65
Wayne—St. Mary's, through Wo. Aux., Miss Babcock's salary, Aomori, Tokyo..... 5 00
Weldon—St. Peter's, General..... 9 07
Whitemarsh—St. Thomas's, through Wo. Aux., Miss Babcock's salary, Aomori, Tokyo..... 4 00
Rev. A. J. Miller, Sp. for Porto Rican Equipment Fund..... 10 00
Wyncote—All Hallows' S. S., Sp. for Porto Rico†..... 2 16
Miscellaneous—George C. Thomas, General, $1,000; Sp. for Bishop Joseph H. Johnson, Los Angeles, $1,000; Sp. toward the purchase of land for Bishop Williams's Church, Kyoto, $1,000; Sp. for Bishop Ingle Memorial, Hankow, $500; Sp. for Bishop Leonard Memorial, Salt Lake, $500..... 4,000 00
"A. G. S. L.," General..... 1,000 00
Domestic Committee, Wo. Aux., Sp. for St. Peter's Church, Honolulu 55 00
"A Member of the Wo. Aux.," for expenses of Hankow student, Philadelphia School, toward outfit for Hankow, $250; Sp. for the student, $50; travelling expenses of the Bishop of Mexico, $50; Sp. at discretion of Bishop of Mexico, $50..... 400 00
Branch Junior Aux., Offertory at Fall Meeting, General..... 30 54

PITTSBURGH—Ap. $245.05; Sp. $35.82

Barnesboro—St. Thomas's, General.. 10 81
Charleroi—St. Mary's S. S., Sp. for Porto Rico 3 87
Crafton—Nativity, "A Member," Sp. for Dr. Jefferys, for restoring sight of the blind..... 8 50
Osceola Mills—St. Lawrence, Domestic and Foreign..... 5 00
Pittsburgh — Ascension, Domestic, $88.88; Foreign, $88.89..... 177 77
Sharon—St. John's, General..... 5 00
Wilkinsburg—St. Stephen's, General. 46 47
Miscellaneous—Branch Wo. Aux., Sp. for Porto Rico†..... 23 45

QUINCY—Sp. $1.98

Kewanee—St John's S. S., Sp. for Porto Rico†..... 1 98

RHODE ISLAND—
Ap. $566.83; Sp. $5,002.00

Bristol—St. Michael's, General..... 150 00
Pontiac—All Saints', General..... 40 26
Portsmouth—St. Paul's, Foreign and Domestic 43 59
(*South*)—St. Mary's, General.... 3 58
Providence—St. John's, Wo. Aux., Sp. for Porto Rico†..... 2 00
Woonsocket—St. James's, General.. 329 40
Miscellaneous—(In Memoriam), Sp. for Bishop Ingle Memorial, Boone School, Wuchang, Hankow, $2,500; Sp. for Bishop Leonard Memorial, Salt Lake, $2,500 ..... 5,000 00

SOUTH CAROLINA—
Ap. $154.89; Sp. $374.15

Allendale—Holy Communion, General 7 87
Anderson—Grace, Wo. Aux., Sp. for "Bishop Howe" cot, St. Mary's Orphanage, Shanghai, $5; Sp. for Porto Rico,† $5..... 10 00
Black Oak—Trinity Church, General. 7 50
Boykin—Mrs. E. A. Manning, General, $8; Sp. for Miss S. L. Dodson, St. Mary's Orphanage, Shanghai, $2..... 10 00
Camden—Grace, Wo. Aux., Japanese Bible-reader 3 00
Charleston—Grace, Sp. for Bishop Ingle Memorial Fund (of which "Little Helpers, $5, Mrs. J. A. Ingle, $25, "A Friend," $20, J. Addison Ingle, $1.55, Charlotte R. Ingle, $1.12, memorial services, $38.40), $122.23; Wo. Aux., Japanese Bible-reader, $10; Junior Aux., Japanese Bible-woman, $2..... 134 23
Holy Communion, General, $20.-52; Sp. for Bishop Ingle Memorial, Hankow, $15.75..... 36 27
St. Luke's, General, $50; Sp. for Bishop Ingle Memorial, Hankow, $64.60..... 114 60
St. Michael's, Sp. for Bishop Ingle Memorial, Hankow..... 17 00
St. Paul's, Wo. Aux., Japanese Bible-reader, $5; Sp. for hospital, White Earth, Duluth, $1. 6 00
St. Philip's, Sp. for Bishop Ingle Memorial, Hankow..... 1 25
"A Jewish Friend," $5; "A Friend," $2; Junior Aux., $8.26; Sp. for Bishop Ingle Memorial Fund, Hankow..... 15 26
Cheraw—St. David's, "Thank-offering," Alaska, $5; Brazil, $5... 10 00
Darlington—St. Matthew's, General. 6 00
Florence—St. John's, Wo. Aux., Sp. for hospital, White Earth, Duluth 1 00
Spartanburg — Advent, Wo. Aux., "Margaret C. Manning" scholarship, St. Mary's Hall, Shanghai, $25; Sp. for Bishop Ingle Memorial Hall, Hankow, $111.... 136 00
Summerville—St. Paul's, Wo. Aux., Sp. for Porto Rico†..... 3 65
Miscellaneous—Collection at semi-annual meeting of Wo. Aux., Sp. for Bishop Ingle Memorial, Hankow 9 43

SOUTHERN OHIO—
Ap. $65.09; Sp. $118.05

Cincinnati—St. Paul's, "Cash," Sp. for Bishop Van Buren's work, Porto Rico, $40.06; Right Rev. Boyd Vincent, D.D., Sp. for Church Extension Fund, $10; The Misses Heck, Sp. for Porto Rico,† $5..... 55 06
Circleville—St. Philip's, Domestic and Foreign..... 10 00
Columbus—Trinity Church, work in Arizona and New Mexico..... 16 09
Dayton — St. Andrew's, General, $13.20; Sp. for Rev. Thomas W. Cooke, "St. Andrew's" scholarship, Lexington, $16.19..... 29 39
Marietta—"A Thank-offering," Sp. for Porto Rican Equipment Fund 10 00
Newark—Trinity Church, Wo. Aux., Sp. for Miss Bull, Kyoto..... 6 75
Wyoming—Ascension Mission, General 15 00
Miscellaneous — Dayton Convocation of Wo. Aux., Sp. for Miss Bull, Kyoto, for her work..... 12 25
Columbus Convocation of Wo. Aux., General, $10.80; Sp. for Miss Bull, Kyoto, for her work, $17.80 ..... 28 60

SOUTHERN VIRGINIA—
Ap. $278.15; Sp. $145.75

Appomatox Co.—Patrick Parish, St. Paul's, Domestic and Foreign.. 1 00
Augusta Co. (*Staunton*)—Emmanuel Church, Wo. Aux., for work at Fairbanks, Alaska..... 30
Virginia Female Institute, Missionary Society, "Patty Watkins" scholarship, Girls' Training Institute, Africa, $25; Sp. for Osuga Orphanage, Tokyo, $10 ..... 35 00
Botetourt Co. — Botetourt Parish, Emmanuel Church, General.... 4 40
Brunswick Co. (*Lawrenceville*)—St. Paul's S. S., Sp. for Bishop Holly, Haiti..... 25 00
(*Ordsburg*)—Trinity Church, General 4 00
Buckingham Co.—Tillotson Parish, Emmanuel Church, Domestic, $1.87; Foreign, $1.87..... 3 74
Campbell Co. (*Mt. Athos*)—Grace, Domestic and Foreign..... 1 00
(*Lynchburg*)—Mrs. E. F. McDaniel, General..... 10 00
Dinwiddie Co. (*Petersburg*) — St. John's S. S., Sp. for Church Building Fund, Santa Maria, Rio Grande do Sul, Brazil..... 1 25
"Thank-offering," Foreign..... 5 00
Elizabeth City Co. (*Fortress Monroe*)—The Centurion, General.. 22 00
Isle of Wight Co. (*Smithfield*)—Miss Mary E. Todd, Sp. for Dr. W. H. Jefferys, St. Luke's Hospital, Shanghai, for cure of blind 8 50
Mecklenburg Co. (*Boydton*) — St. James's S. S., Sp. for Porto Rico† 4 17
(*Mecklenburg*) — Christ Chapel, Mrs. Faulkner's Class, Sp. for Porto Rico†..... 83
Montgomery Co.—Radford Parish, Grace, Foreign, $4.16; Soochow Orphanage, Shanghai, $4..... 8 16
Nansemond Co. (*Suffolk*) — St. Paul's S. S., Sp. for Porto Rico† 6 00
Norfolk Co. (*Norfolk*) — Christ Church, "A Member," Wo. Aux., Sp. for "Taylor Holliday Hubard" scholarship, Holy Trinity Orphanage, Tokyo 30 00
St. Luke's, General..... 111 84
St. Paul's S. S., Sp. for Porto Rico† 10 00
J. L. Hubard, Sp. for Church Extension Fund..... 5 00
"A Friend," Sp. for Porto Rico†.. 10 00
Norfolk Branch, Wo. Aux., "Bishop Meade" scholarship, St. Mary's Hall, Shanghai, $50;

Sp. for Miss Neely, at her discretion, Tokyo, $10 ..... 60 00
Northampton (Eastville)—Hungar's Parish, Christ Church, General.. 12 85
Emmanuel Church, General..... 1 21
Hungars Church, General..... 7 65
Pulaski Co. (Pulaski)—Macgill Memorial S. S., Sp. for Building Fund, Santa Maria, Rio Grande do Sul, Brazil..... 10 00
Rockbridge Co. (Lexington)—Latimer Parish, R. E. Lee Memorial, Cuba and Brazil..... 10 00
Miscellaneous—Norfolk Convocation of Wo. Aux., Sp. for Miss Neely's work, Tokyo..... 15 00

SPRINGFIELD—
Ap. $15.00; Sp. $29.50
Champaign—Emmanuel Church S. S., Sp. for Porto Rico,† $2.50; Wo. Aux., Sp. for Dr. Glenton, Wuchang, Hankow, $2..... 4 50
Danville—Holy Trinity Church, Foreign 15 00
Miscellaneous — Springfield Branch Wo. Aux., Sp. for Bishop Rowe, Alaska 25 00

TENNESSEE—
Ap. $332.50; Sp. $260.75
Chattanooga—St. Paul's, "A Member," Wo. Aux., Sp. for Bishop Ingle Memorial, Hankow..... 100 00
Franklin—St. Paul's, General (of which Wo. Aux., $3)..... 28 00
Jackson—St. Luke's, General..... 25 00
Martins—M. H. Fitts, General..... 5 00
Memphis — Calvary, Wo. Aux., "Bishop Quintard" scholarship, St. Mary's Hall, Shanghai, $5; General (of which Junior Aux., $2.25), $32.25; Sp. for Porto Rico,† $5.75; S. S., Sp. for Porto Rico,† $5..... 48 00
St. Mary's Cathedral, Wo. Aux., General 21 00
Nashville—Christ Church, Junior Aux., General, $10; A. H. Robinson, Sp. for Bishop Ingle Memorial, Hankow, $50..... 60 00
St. Stephen's, Wo. Aux., General.. 5 00
Rossview—Grace, Wo. Aux., Sp. for Miss Bull's work, at her discretion, Osaka, Kyoto..... 50 00
Sewanee—Mrs. A. R. Gray, Sp. for Porto Rico†..... 50 00
Mr. A. R. Gray, General..... 200 00
Tracy City—Christ Church, Wo. Aux., General 1 25

TEXAS—Ap. $85.85; Sp. $160.10
Austin—St. David's, Wo. Aux., General 2 50
Galveston — Trinity Church, Foreign, $25.85; Wo. Aux., General, $12.50..... 38 35
Houston—Christ Church, Sp. for Bishop Ingle Memorial, Hankow, $80.10; Junior Girls' Friendly, Christ Church School, Anvik, Alaska, $20; Sp. for "Girls' Friendly" scholarship, Hooker Memorial School, Mexico, $80..... 180 10
Marshall — Trinity Church, Wo. Aux., "Catherine Wagner" scholarship, Brazil..... 25 00

VERMONT—Ap. $28.17; Sp. $9.10
Bellows Falls—Immanuel Church, General 20 27
Brandon—St. Thomas's, $1.47, S. S., $2.50, Sp. for Porto Rico†..... 3 97
Fort Ethan Allen—S. S., Sp. for Miss Ridgely's work, West Africa... 5 13
Hydeville—St. James's, General.... 1 90
Norwich—St. Barnabas's, General... 1 50
Rutland—Trinity Church, General.. 4 50

VIRGINIA—Ap. $319.14; Sp. $355.50
Albemarle Co. (Cismont)—Grace, Foreign 15 92
(Charlottesville)—E. C. Mead, Sp. for Church Extension Fund, Porto Rico..... 50
(Boonesville) — Mission Class, through Wo. Aux., Sp. for Dr. Jefferys's work, Shanghai..... 5 00
Alexandria Co. (Alexandria)—Colonel Arthur Herbert, Sp. for Church Extension Fund, Porto Rico 5 00
Clarke Co. (Berryville) — Grace, General 34 00
Culpeper Co. (Brandy Station)—Christ Church, General..... 5 28
Fairfax Co.—Fairfax Brazilian Missionary Society, Brazil..... 125 00
(Burke)—"A Friend," Sp. for Church Extension Fund, Porto Rico 25 00
Fauquier Co.—Hamilton Parish, St. James's, for Bible-woman, Kyoto 50 00
Hanover Co. (Ashland)—St. James's Branch, Wo. Aux., Sp. for St. Anne's Embroidery School, Kanazawa, Kyoto..... 4 00
Henrico Co. (Richmond) — All Saints', through Wo. Aux., Sp. for Holy Trinity Orphanage, Tokyo 15 00
(Brook Hill)—Emmanuel Church, Wo. Aux., Sp. for the Japanese Orphan Memorial, Tokyo..... 25 00
(Richmond)—Monumental S. S.,* Domestic and Foreign..... 42 58
St. James's, Junior Aux., Sp. for equipment of a room in St. James's Hospital, Gankin, Hankow 200 00
(Richmond)—A. B. Blair, Sp. for Church Extension Fund, Porto Rico 1 00
"Two Friends," for work of Rev. C. F. MacRae, Shanghai..... 20 00
Harry B. Baker, General..... 5 00
King William Co. (Ayletts)—St. David's, General..... 8 75
Louisa Co. (Louisa)—St. John's Chapel, Foreign..... 2 61
Richmond Co. (Warsaw)—"Little Helpers," for Gankin Mission, Hankow 5 00
Westmoreland Co. (Oak Grove)—Washington Parish, Brazil..... 5 00
Miscellaneous—Wo. Aux., Sp. for Mauricia Banegas's salary, as assistant lace-teacher, at Jolla, Los Angeles, California..... 75 00

WASHINGTON—Ap. $118.04; Sp. $86.69
Washington, D. C.—Advent, Wo. Aux., Sp. for Porto Rico†..... 3 00
Ascension, Pro-Cathedral Summer S. S., Sp. for Porto Rico,† $10; Chinese School, Sp. toward Rev. Mr. Kong's church work, Honolulu, $12.50..... 22 50
Church of the Good Shepherd, Wo. Aux., Mrs. Garner, for Bishop Rowe's work, Alaska, $1.08; S. S., General, $86.41.. 87 49
St. Mark's, through Wo. Aux., Sp. for Porto Rico†..... 5 00
St. Paul's, through Wo. Aux., Sp. for Rev. Kong Yin Tet, Honolulu, $5; Sp. for Rev. R. White, Jr., Stanardsville, Virginia, $5. 10 00
Trinity Church, through Wo. Aux., Sp. for Dr. Jefferys's nurses,

Shanghai 5 00
Through Wo. Aux., Sp. for Rev. Kong Yin Tet, Honolulu..... 15 12
Montgomery Co. (*Rockville*)—Christ Church, General..... 12 55
(*Olney*)—St. John's, Wo. Aux., Sp. for Porto Rico†..... 5 00
(*Poolesville*)—St. Peter's Parish, St. Peter's and Christ's Churches, Brazil..... 15 00
Prince George's Co.—Holy Trinity Parish, General..... 3 00
Miscellaneous—Sp. for Rev. Y. T. Kong's work, St. Peter's Church, Honolulu 21 07

WESTERN MASSACHUSETTS—
Ap. $278.37; Sp. $88.27
Amherst—Grace, through Wo. Aux., salary of Miss Sabine, Alaska.. 1 00
Chicopee—Grace, Wo. Aux., Sp. for Porto Rico†..... 1 50
Dalton—Grace, Wo. Aux., salary of Miss Sabine, Alaska, 75 cts.; S. S., Domestic, $5.67; Foreign, $5.67 ..... 12 09
Lanesboro—St. Luke's, through Wo. Aux., salary of Miss Sabine, Alaska 50
Lee—St. George's, through Wo. Aux., salary of Miss Sabine, Alaska, $2; salary of Dr. Hayden, North Carolina, $2; salary of Miss Fordham, Porto Rico, $2; salary of Miss Peck, Kyoto, $2;..... 8 00
Lenox—Trinity Church, through Wo. Aux., salary of Miss Woods, Alaska, $5; salary of Miss Oakes, Philippines, $10; salary of Miss Fordham, Porto Rico, $10; salary of Miss Sabine, Alaska, $20; salary of Mrs. Miller, Los Angeles, $5; salary of Dr. Hayden, North Carolina, $25; salary of Miss Peck, Kyoto, $25; Junior Aux., Sp. for Bishop Johnson, South Dakota, $50 ..... 150 00
New Lenox—St. Helena's, through Wo. Aux., salary of Miss Sabine, Alaska..... 1 00
North Adams—St. John's, General.. 22 53
Pittsfield—St. Stephen's, through Wo. Aux., salary of Miss Oakes, Philippines, $5; salary of Dr. Hayden, North Carolina, $5; salary of Mrs. Miller, Los Angeles, $5; salary of Miss Bull, Kyoto, $25; salary of Miss Peck, Kyoto, $5..... 45 00
Springfield—Christ Church, through Wo. Aux., salary of Miss Sabine, Alaska, $13; salary of Mrs. Miller, Los Angeles, $12..... 25 00
St. Peter's, Wo. Aux., salary of Dr. Hayden, Raleigh, North Carolina, $6.25; Sp. for Rev. Dr. Webb, Nashotah, Milwaukee, $5 ..... 11 25
Ware—"Mrs. G. D. C." through Wo. Aux., salary of Miss Woods, Alaska, $10; salary of Mrs. Miller, Los Angeles, $5; salary of Dr. Hayden, North Carolina, $5; salary of Miss Peck, Kyoto, $5 ..... 25 00
Webster — Reconciliation, through Wo. Aux., salary of Miss Fordham, Porto Rico, $3; salary of Miss Sabine, Alaska, $3; salary of Dr. Hayden, North Carolina, $3; salary of Miss Peck, Kyoto, $3 ..... 12 00
Worcester—All Saints', through Wo. Aux., salary of Miss Fordham, Porto Rico, $10; salary of Miss Woods, Alaska, $5; salary of Miss Oakes, Philippines, $5.... 20 00
St. John's S. S., Sp. for Porto Rico† 1 77
Miscellaneous—Juniors, Sp. for portable organ for Kawagoe, Tokyo. 30 00

WESTERN MICHIGAN—Sp. $40.00
Grand Rapids—St. Mark's, Mrs. C. C. Comstock and Mrs. L. Baltwood, through Wo. Aux., Sp. for "C. C. Comstock" bed in hospital at Skagway, Alaska..... 40 00

WESTERN NEW YORK—
Ap. $150.16; Sp. $22.00
Buffalo—Church of the Good Shepherd, Wo. Aux., Sp. for Porto Rico† 10 00
Fredonia—Trinity Missionary Society, Sp. for Bishop Brown's Building Fund, Arkansas..... 2 00
Rochester—St. Luke's, Domestic, $33.30; General, $34.11; Wo. Aux., Domestic, $56.75; Colored, $1 ..... 125 16
Watkins—Mrs. William C. Dickson, Sp. for support of a boy in Rev. Mr. Ancell's School, Soochow, Shanghai 10 00
Miscellaneous—Junior Aux., "Sybil Carter" scholarship, St. Hilda's School, Wuchang, Hankow..... 25 00

WEST TEXAS—Ap. $3.60
Corpus Christi—Church of the Good Shepherd, General..... 3 60

WEST VIRGINIA—Ap. $65.08; Sp. $5.00
Fairmont—Christ Church, General.. 10 30
Parkersburg—Trinity Church, General 25 45
Spilman—Spilman Chapel, General.. 3 00
Union—All Saints', Honolulu, 17 cts.; Philippines, 17 cts.; Cuba, 16 cts.; Colored, $2; General, $2.60 ..... 5 10
Weston—St. Paul's, General..... 18 34
Wheeling—St. Andrew's, General... 2 89
St. Matthew's, Junior Aux., Sp. for Porto Rico†..... 5 00

ALASKA—Ap. $75.00; Sp. $5.00
Fort Yukon—Miss Lizzie J. Woods, Sp. for Porto Rico†..... 5 00
Nome—St. Mary's, General (of which S. S., $15)..... 75 00

ASHEVILLE—Ap. $24.12
Brevard—St. Philip's, Indian..... 4 00
Irena—All Saints', General..... 34
Marion—St. John's, General..... 2 50
Owenby—Church of the Redeemer, Domestic, $1; Foreign, $1; General, 50 cts..... 2 50
Rutherfordton—St. Francis's, General 4 68
Saluda—Transfiguration, General... 6 00
Shelby—Church of the Redeemer, General 4 10

BOISE—Ap. $18.35
IDAHO
Dubois—Dubois Parish, General.... 11 55
Idaho Falls—St. John's, General... 1 50
Nampa—Grace S. S., Foreign..... 1 60
St. Anthony—St. James's, General.. 3 70

DULUTH—Ap. $193.19
Duluth—St. Paul's, General..... 72 34
Trinity Church, General..... 117 85
Northcote — "Family Thank-offering," General..... 3 00

LARAMIE—Ap. $3.00
NEBRASKA
Bassett—"Members," General..... 3 00

NEW MEXICO—Ap. $10.00
Santa Fe—Holy Faith, Junior Aux., General 10 00

NORTH DAKOTA—Ap. $67.31

Dickey—St. John's, General	1 00
Ellindale—Mission, General	2 00
Fargo—Mission, General	7 21
Fullerton—Mission, General	3 20
Grand Forks—St. Paul's, General	8 00
Jamestown—Grace, General	5 00
Larimore—St. John's, General	6 00
Lynmore—Mission, General	9 00
New Rockford—Mission, General	5 00
Park River—St. Peter's, General	16 00
Red Hail—Mission, General	2 50
Sheyenne—Mission, General	2 40

PORTO RICO—Sp. $10.00

Miscellaneous—"A Thank-offering," Sp. toward Bolondron Rectory, Cuba	10 00

SACRAMENTO—Ap. $22.45; Sp. $3.00

CALIFORNIA

Kenwood—Mission, General	3 35
Sacramento—Trinity Church, Wo. Aux., Sp. for Porto Rico†	3 00
Santa Rosa—Incarnation, General	9 10

NEVADA

Reno—Trinity Church, Miss Alice Cleaveland, General	10 00

SALINA—Ap. $1.00

Miscellaneous — Junior Aux., for work at Fairbanks, Alaska	1 00

SALT LAKE—Ap. $73.80

NEVADA

Austin—St. George's, General	15 00
Clover Valley—General	4 82
Ely—St. Bartholomew's, General	6 28
Eureka—St. James's, General	8 70

UTAH

Fort Duchesne—General	1 40
Salt Lake City—St. Paul's, General	2 50
St. Mark's, General	25 00
Vernal—St. Paul's, General	4 65
White Rocks—St. Elizabeth's, General	5 45

SOUTH DAKOTA—Ap. $29.80

Standing Rock Mission—St. Elizabeth's Men's Society for St. Elizabeth's School, South Dakota	18 70
The late Daniel Necklace, for St. Elizabeth's School, South Dakota	5 00
Redfield—St. George's, General	6 10

SOUTHERN FLORIDA—Ap. $20.00

Key West—Holy Innocents', General	20 00

† For St. Luke's Memorial Hospital, Ponce, Porto Rico.

FOREIGN—Ap. $8.07

HANKOW

Hankow—Junior Aux., General	3 39
S. S.,* General	3 39

MEXICO

Durango—St. Luke's, General	1 29

MISCELLANEOUS—Ap. $6,331.83; Sp. $570

Interest, Domestic, $2,912.63; Foreign, $1,802.46; General, $1,616.74; Special, $570	6,901	83
Wo. Aux., "U. O.," 1904, on account appropriations to Sept. 1st, 1906, Domestic, $1,500; Foreign, $1,500	3,000	00
Clergymen's Mutual Insurance League, Sp. for the family of Rev. Edward Hunte, Africa	308	00
Rev. A. A. Kerfoot Memorial Endowment Fund, Sp. for scholarship in Mrs. Hooker Orphanage, Mexico	25	00
"A Friend," Sp. for Porto Rico†	25	00
Interest, Japan	11	41
(In Memoriam), "E. N. G.," General	11	00
St. Andrew's Brotherhood, "Member," Chapter 104, Sp. at Bishop Van Buren's discretion, Porto Rico	1	00

LEGACIES—....

Conn., New Haven—Estate of Miss Isaphene Hillhouse, Domestic.	25,000	00
Meriden—Estate of Lemuel J. Curtis, Domestic, $63.26; Indian, $126.53; Colored, $126.53; Foreign, $31.63	347	95
Sharon—Estate of Charles L. Prindle, for investment	500	00
E. C., Beaufort—Estate of Rev. E. M. Forbes, Domestic, $9.62; Foreign, $9.61	19	23
N. J., Plainfield—Estate of Mrs. Elizabeth S. Fowler, to be invested	6	65
O., Akron—Estate of Mrs. Mary McCarty, Domestic, $1,601.61; Foreign, $1,601.61	3,203	22
Wash., D. C., Washington—Estate of Mrs. Mary M. Carter, to the Society	94	70

Receipts for the month	$82,781 96
Amount previously acknowledged	81,583 39
Total receipts since Sept. 1st, 1905.	$164,365 35

APPROPRIATIONS, SEPTEMBER, 1905-1906.

DOMESTIC—To December 1st, 1905	$406,908 97	
Deficiency to Sept. 1st, 1905	78,646 66	
		$485,555 63
FOREIGN—To December 1st, 1905	$413,669 60	
Deficiency to Sept. 1st, 1905	78,646 65	
		$492,316 25
Total		$977,871 88

CONTRIBUTIONS RECEIVED SINCE SEPTEMBER 1st, 1905.

(Excluding "Specials" which do not aid the Board in meeting its appropriations and "Legacies" the disposition of which is determined by the Board at the close of the year which ends September 1st.)

DOMESTIC—(Including one-half of general offerings, $14,696.37)	$33,087 65
FOREIGN—(Including one-half of general offerings, $14,696.36)	34,778 89
Total	$67,866 54

Contributions necessary from Dec. 1st, 1905, to Sept. 1st, 1906, to meet the Appropriations for Domestic Missions $452,467 98
for Foreign Missions 457,537 36

Total required to September 1st, 1906 $910,005 34

MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers, who can accept appointments to speak, is published. All should be addressed at the Church Missions House, 281 Fourth Avenue, New York, unless a special address is given:

Africa: Miss Agnes P. Mahony, of Cape Mount.

Boisé: The Rev. E. Ruffin Jones.

Brazil: The Rev. John G. Meem, of Pelotas.

China: The Rev. Arthur M. Sherman, of Hankow.
The Rev. F. E. Lund, of Wuhu.
The Rev. C. F. Lindstrom, of Gankin.

Cuba: Mr. José Lopez-Guillen.

Duluth: Archdeacon Appleby during January, February and March.

Japan: The Rev. H. St. George Tucker, of St. Paul's College, Tokyo.
The Rev. Isaac Dooman, of Kobe.
The Rev. John C. Ambler, of Osaka.
The Rev. T. S. Tyng, of Osaka.
The Rev. C. F. Sweet, of Tokyo. Address Pine Bluff, North Carolina.
The Rev. J. A. Welbourn, of Tokyo.
Miss Clara J. Neely, of Maebashi.

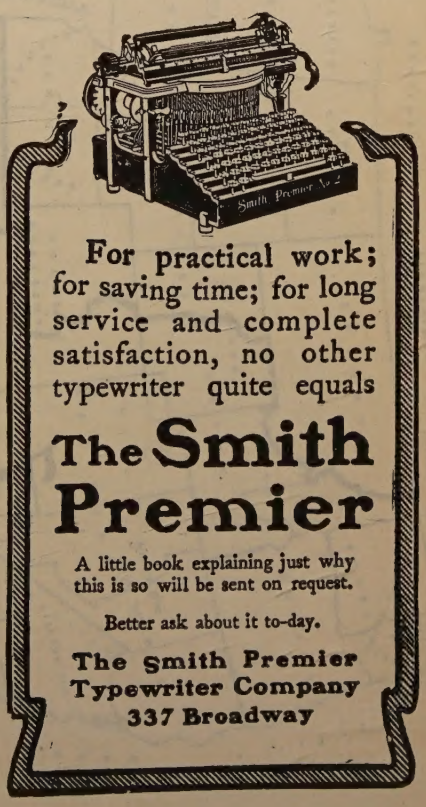
Salt Lake: Bishop Spalding until February 15th.

Southern Mountaineers: The Rev. William M. Washington, Archdeacon of Lexington.

Work Among the Southern Mountaineers: The Rev. Frederick W. Neve will be in Boston and the neighborhood from January 13th to 28th, and will accept appointments to speak on his work.

Mountaineer Work in the District of Asheville; and Work Among the Negroes in the South: The Rev. Walter Hughson will be in New York during January and February, and will accept appointments to speak on his work.

Work Amongst the Negroes in the District of Asheville: Rev. E. N. Joyner.



Department No. 7 includes also Alaska, Honolulu, Mexico and The Philippines.

Department No. 4 includes also Cuba and Porto Rico.

THIS MAP SHOWS THE BOUNDARIES OF THE EIGHT DEPARTMENTS INTO WHICH THE DIOCESES AND DISTRICTS HAVE BEEN GROUPED FOR MISSIONARY PURPOSES. THE DEPARTMENT SECRETARIES ARE AS FOLLOWS:

Department 1. Rev. James DeW. Perry, 213 Wooster Street, New Haven, Connecticut.
Department 2. Cared for by the Secretaries at the Church Missions House.
Department 3. Rev. C. R. Stetson, 509 I Street, N. E., Washington, D. C.
Department 4. Rev. James G. Glass, 1023 Quintard Avenue, Anniston, Alabama.
Departments 5 & 6. Rev. Rufus W. Clark, D.D., 49 Erskine Street, Detroit, Michigan.
Department 7. Rev. John A. Emery, 731 California Street, San Francisco, California.
Department 8. Rev. E. A. Temple, Waco, Texas.